# THE
# GARUḌA-PURĀṆA

PART III

MOTILAL BANARSIDASS PUBLISHERS
PRIVATE LIMITED • DELHI

## CONTENTS

PART III

B. Dharma (Preta) Kāṇḍa (continued from AITM Vol. 13)

## C. BRAHMA (MOKṢA) KĀṆḌA

Chapters

## CHAPTER TWENTYONE

### *Ghosts and their Release*

*Garuḍa said* :

1. O lord, I am desirous of asking you how the ghosts ultimately get free and when men are no longer afflicted by them.

2. How do the symptoms of ghostly affliction decisively vanish ? How can ghosthood be warded off lest it should recur again ?

·3. What is the time-limit, if any, of ghosthood ? In how many years does a long-standing ghosthood disappear utterly ?

*The lord said* :

4. I shall tell you how the ghosts become free and also how the person knows that he is tormented by a ghost.

5-7. He (the ghost-afflicted man) shall explain the signs and symptoms to the astrologer. If he dreams of a holy plant like a Campaka or of a mango tree laden with fruits or if he dreams of a Brahmin or of a bull or of himself in a place of pilgrimage or of the death of a kinsman and if in dream he takes this as truth, this is all due to *pretadoṣa*[1]. Mysterious events do often occur if the ghost has bad intentions.

8. If a person desires to visit a holy place and his heart is set upon it, but somehow there is a break in carrying out his desire, that is due to the bad intention of a ghost.

9-10. The evil intentions of the ghost come in the way of holy man whose pious activities are disturbed at each step or take an evil course or if a person falls a victim of eradication and turns cruel, O lord of birds, that is due to the bad intentions of a ghost.

1. *Preta-doṣa*—bad intention of the ghost. The dead have to pass through the state of *preta* before they attain to the status of *pitṛ*. For their release from pretahood, the observance of obsequial rites is necessary. If the descendent abstains from performing the obsequy, the ghost turns malevolent and proves harmful to him.

11. If a person performs holy rites for the redemption of a ghost, he will find his actions fruitful. The ghost shall be satiated permanently.

12-13. O Tārkṣya[1], take this as truth that he who performs such rites becomes contented. He will make his soul permanently wedded to weal; the ghost will have a long-standing satiety. When the ghost is satisfied he will wish his kinsmen well for ever.

14. There are certain sinful, wicked ghosts who harass their descendants. But, they too, when propitiated, cease to harass them.

15. O lord of birds, they too, when their time comes, become free due to their sons' rites and they bless their kinsmen with opulence and flourishing wealth.

16. The wretch of deluded soul who in spite of seeing, hearing and feeling the depredations of the ghost does not succour, is tarnished with the curse of the ghost.

17-18. In every birth he takes he will become extremely indigent, sick, devoid of progeny and cattle and he may not get proper livelihood either. The ghosts perpetrate all these things. Then they go back to Yama's abode. From that place, when their evil actions wear off, and the appointed time arrives, they get release.

*Garuḍa said* :

19-20. Sometimes astrologers say that there is an affliction of ghosts but no specific indication is there as to the name of the ghost, his clan, etc; neither bad dream nor harassing activity is observed. O lord of deities, what should be done then? Please tell me precisely.

*The lord said* :

21-22. Brahmins say only what is true. They never tell lies. Fully believing in what the Brahmins say the person (advised and warned of ghosts) shall devoutly pray to the manes, perform *puraścaraṇa*[2] rite and offer oblations to Viṣṇu.

1. *Tārkṣya*--an epithet of Garuḍa.

2. *Puraścaraṇa*—a rite preparatory to another rite, e.g. the Nāndimukha rite is preparatory to the rite of marriage.

23. By means of *japas*, *homas* and *dānas* he should sanctify his body. O lord of birds, if this is performed, all obstacles and hindrances are dispelled.

24. He is never afflicted by *Bhūtas* and *Piśācas*[1] or other sorts of ghosts. By performing rites of oblations to Nārāyaṇa with the ancestors in view he shall be freed of all sorts of affliction. This is my sworn statement.

25-27. If there is an affliction of ghosts, the victim is never relieved by any other activity. Hence, one shall with due endeavour devoutly pray to the manes. He who repeats *Gāyatrī mantra*[2] with the manes in view, either in the ninth or tenth year, ten thousand times and performs homas a thousand times, after having previously performed *Nārāyaṇa Bali*[3], *Vṛṣotsarga*[4] and other rites shall be free from all sorts of tortures. He will attain all sorts of pleasure and the best of worlds. He shall be honoured by his cousins and kinsmen.

28. There is no godhead on par with either one's father or mother. Therefore, one should always worship the manes with hearty devotion.

29-31. One's father is the instructor in wholesome things and he is a visible deity. Other deities may be the lords of bodies (but not the progenitors). Verily, this physical body can yield either hell or heaven or salvation. Who is more worthy of respect and honour than he (i.e. father) due to whose favour one is born in bodily form ?

After pondering over this, if one gives anything to the *pitṛs*, O bird, that returns to him which he enjoys. This is what those who know the Vedas say.

1. *Bhūtas and Piśācas*—malevolent beings, instigators of evils.

2. *Gāyatrī mantra*—The holiest of all the mantras chanted by thousands of devotees at their morning, midday and evening ablution or ritual. It is so called because it is composed in the Gāyatrī metre. It runs thus

Tat savitur vareṇyam
bhargo devasya dhīmahi
dhiyo yo naḥ pracodayāt

3. *Nārāyaṇa bali*—A day-long rite performed by the descendent of the deceased who died without the rite of *dīpa-dāna* etc. at the time of death.

4. *Vṛṣotsarga*—a rite of releasing the bull in favour of the deceased.

32. He who saves his father from the hell named *put* is called *putra* here and hereafter.[1]

33. If one's father or mother dies either due to accident or due to a foul play, one shall have to adjourn religious rites, pilgrimages, nuptial rites and the annual *Śrāddha*.

34. He who reads this chapter entitled *Svapnādhyāya* or hears it, wherein the various dream symbols of ghosts have been indicated, will never see the same himself. [He will not be afflicted by ghosts].

## CHAPTER TWENTYTWO

*On attaining ghosthood*

*Garuḍa said* :

1-2. How do these ghosts come into being ? How are they redeemed from pretahood ? What are their features. What is their diet, O lord ? How aret he ghosts propitiated ? O lord of deities, where do they stay ? Please favour me, O lord, with an answer to these queries.

*The lord said* :

3. It is the men of sinful actions actuated by their previous misdeeds who become ghosts after death. Please listen to me, I shall tell you in detail.

4-5. He who desecrates wells, tanks, lakes, parks, temples, water sheds, groves of trees, almshouses etc., and misdirects any one in religious rites for monetary gain is a sinner. After death he becomes a ghost and remains as such till the final deluge.

1. *Putra*—so called because he protects his father against falling into the hell named *pum*: Manu IX. 138.

पुन्नाम्नो नरकाद् यस्मात् त्रायते पितरं सुतः ।
तस्मात्पुत्त्र इति प्रोक्तः स्वयमेव स्वयम्भुवा ॥

6. Out of greed if people upset the boundaries of villages and destroy pasture lands, tanks, parks, underground drainage, etc., they become ghosts.

7. Sinful persons meet with death at the hands of Cāṇḍālas, infuriated brahmins, serpents, animals with curved teeth or in watery graves or struck by lightning.

8-13. Those who meet with foul death such as committing suicide by hanging from a tree, by poison or weapon, those who die of cholera, those who are burnt to death alive, those who die of foul and loath-some diseases or at the hands of robbers, those who are not cremated duly after death, those who do not follow sacred rites and conduct, those who do not perform Vṛṣotsarga and monthly *Piṇḍa* rites[1], those who allow Śūdras to bring sacrificial grass, twigs and other articles of homa, those who fall from mountains and die, those who die when walls collapse, those who are defiled by women in their menses, those who die in the firmament and those who are forgetful of Viṣṇu, those who continue to associate with persons defiled due to births or death, those who die of dog-biting or meet with death in a foul manner, become ghosts and roam over the earth.

14. One who discards one's mother, sister, wife, daughter or daughter-in-law without seeing any fault in them, obtains ghosthood surely.

15. One who deceives his own brother, kills a brāhmaṇa or a cow, drinks liquor, defiles the preceptor's bed, steals gold and silk-garments, becomes a ghost, O bird.

16. One who usurps a deposit, deceives a friend, enjoys other man's wife, kills other's faith, is cruel, definitely becomes a ghost.

17. One who discards the family-customs, takes to other customs, is without knowledge and good character, definitely becomes a ghost.

18. To illustrate this there is an anecdote narrated by

1. *Piṇḍa rite*—the rite of offering a rice-ball to the manes at the obsequial ceremonies or Śrāddhas.

Bhīṣma[1] to Yudhiṣṭhira.[2] O you of good rites, I shall narrate the same to you, on hearing which you may feel pleasure.

*Yudhiṣṭhira said* :

19. O grandfather, please tell me what those evil deeds are as a result of which one becomes a ghost and what are the means of redemption from the same on hearing which I shall not be deluded thus further.

*Bhīṣma said* :

20. I shall tell you entirely what those causes are whereby one turns a ghost and how he is set free after falling into a dismal hell impassable even to gods.

21. I shall tell all those things, on hearing which a person is set free from ghosthood.

22. O dear, there was a brahmin of rigorous sacred rites named Santaptaka. For practising penance, he went to a forest.

23. He was a man of kind, compassionate nature. He used to perform *homas* and yogic practices as well as great sacrifices. He used to spend time usefully engaged.

24. He strictly observed celibacy. He observed penances. He was soft-hearted, truthful and pure. He was afraid of the other world.

25. He strictly followed the instructions of his preceptor. He was delighted in serving guests. He observed yogic practices. He was free from *Dvandvas* (like happiness and misery, heat and cold and such opposite pairs).

1. *Bhīṣma*—the son of Śantanu, king of the lunar dynasty His birth name was Devavrata. He was named *Bhīsma,* a person of terrible vow, when he declared not to marry or assert his claim to the throne which passed on consequently to his step-brother Vicitravirya. For details see *Puranic Encyclopaedia* under Bhiṣma.

2. *Yudhiṣṭhira*—'firm in battle'. Name of the eldest Pāṇḍava prince, also named 'Dharma, Dharmarāja, Ajātaśatru'. Son of Kuntī and Pāṇḍu and the grandson of Vicitravīrya, he became the emperor of Hastinapur at the conclusion of the Great Bhārata war after eighteen days' severe fighting.

26. Practising *yoga* incessantly to conquer mundane existence, he subjugated the sense organs. Following the path of good conduct he eagerly desired salvation.

27. He spent years in the secluded forest. Then the idea of visiting holy centres entered his mind.

28. He thought within himself "I shall keep immersed my body in the waters of a holy river till I die." Accordingly he hastened to a holy centre where he took bath at sunrise. He performed the rites of *Japa* and *Namaskāra* (obeisance) and started on journey.

29-31. One day, this brahmin of great penance lost his way and reached a forest full of thorny shrubs, secluded and devoid of big trees. While he was hurrying up, he saw five terrible ghosts.

On seeing these five awful ghosts of deformed features he was terrified and he closed his eyes in sheer fright. Then, he cast off his fear and became bold enough to ask in sweet words "O sires, how is it that you are so deformed?"

32. What was the sin committed by you? Wherefore have you attained this deformity? Where are you procceeding in company?

*The lord of the ghosts said* :

33. O excellent brahmin, our ghosthood is the outcome of our own misdeeds. We had been engaged in harassing others. Hence, we became victims of foul death.

34. In this state of our ghosthood we are oppressed with hunger and thirst. We are unable to speak. We have lost our mental equilibrium. We have lost consciousness too.

35. We are Piśācas born of our own misdeeds. We do not know the difference between one quarter and another. We are extremely distressed. We do not know where we go.

36. We have neither fathers nor mothers. This ghosthood is due to our own misdeeds. We are extremely dejected and sorrowful because the attack is all too sudden.

37. O Brahmin, we are delighted on seeing you. We feel refreshed. Please wait a little. I shall narrate everything from the very beginning.

38. My name is *Paryuṣita.* This ghost is known as Sūcimukha. The other one is *Śighraga* and the others are *Rohita* and *Lekhaka.* These are our names and we are ghosts.

*The brahmin said* :

39. How can ghosts, the outcome of evil actions, have names ? You may have some purpose in view in having these names. Please tell me.

*The Pretarāja* (King of ghosts) *said* :

40. O excellent brahmin, While I myself took all sweet things I left stale things for brahmins to eat.

41. While I was on earth as a man, I showed the hungry brahmins the exit door. Hence, my name is *paryuṣita.*

42. O excellent brahmin, whenever a brahmin begged him for food, out of hunger, this ghost used to run away, hence, he is called *Śīghraga.*

43. This other one irritated many brahmins with sharp tongue when they came to him for food, hence he is called *Sūcimukha.*

44. In his life on earth, this ghost ate sumptuously, in isolation, the food-stuffs offered to gods and manes in the absence of brahmins. Hence, he is known as *Rohaka.*

45. Whenever a needy person requested him for something, this ghost pretended to be silent and went on scratching on the ground. As a result of this he is known as *Lekhaka.*

46-47. Thus acquiring our ghosthood and names from our misdeeds we have got ourselves deformed too.

This *Lekhaka* is goat-mouthed; *Rohaka* is mountain-faced; *Śighraga* is cow-faced; *Sūcimukha* is needle-mouthed; I, *Paryuṣita*, am crane-necked.

48-49. Taking this illusory form, we wander over this wide region. We suffer from terrible distress. O Brahmin, you can judge from our deformred faces with protruding lips and twisted shape. Our teeth are long, our bodies huge, our faces crooked, due to our misdeeds. Thus I have told you how we turned ghosts.

50. We have become somewhat wise on seeing you. If

you wish to hear more, you can ask us further whatever you like to know.

*The brahmin said* :

51. The creatures on this earth subsist on food, I wish to know precisely what you all eat for your subsistence.

*The ghost said* :

52. If you are inclined to hear what we eat, O noble sir, listen attentively.

*The brahmin said* :

53. O king of ghosts, please tell me what you eat.

Thus requested the ghosts began to explain their diet respectively.

*The ghosts said* :

54. O brahmin, our diet is extremely loathsome, despised by all living beings. On hearing it from us you are sure to hate us. It is so despicable.

55. Mucous, secretions, faeces and urine together with other exudations, filth as well as leavings of food constitute our diet.

56. We eat, drink and revel in the house where people do not pay attention to cleanliness and where they scatter litter carelessly. We haunt unclean beings as well.

57. We reside and enjoy in the house where there is no purity and where people do not observe truthfulness and restraint and where outcastes, robbers, etc. join together and take meals.

58. We take delight in haunting the house where no mantras are recited, where no oblation is offered, where no *homa* is performed and where people do not read the *Vedas*[1] regularly nor perform religious rites.[2]

1. *Vedas*—Originally there were only three Vedas : Ṛg, Yajus and Sāman, collectively called Trayī : 'the sacred triad' but, a fourth, the Atharvaveda, was subsequently added to them. Each of the Vedas has two parts—the Mantra and the Brāhmaṇa. According to the orthodox faith of the Hindus, the Vedas are not human composition, being directly revealed by the supreme Being Brahman. They are called Śruti, 'what is heard or revealed' as distinguished from Smṛti, 'what is remembered' or 'is the work of human origin'.

2. *Religious rites*—as the worship of deities, observance of Vratas.

59. We hover round the house where gods are not honoured, where the householder is a vile wretch, without shame and decency and where the poor husband is controlled by his sturdy wife.

60. We enjoy gaiety in the house where covetousness, fury, somnolence, sorrow, fear, haughtiness, lethargy, quarrels and deception reign supreme.

61. We lick up the urine mixed with semen from the vaginal passage of the widow having illicit intercourse with her paramour.

62. Dear friend, I am ashamed to tell you about the food we take. O pious brahmin, we lick up the menstrual blood from the generative organ of a woman.

63. O noble brahmin, prefering penance to riches, and engaged in performing the sacred rites[1], I ask you, out of frustration. Please tell me the means of warding off ghosthood. It is better to die a hundred times than turn a ghost.

*The brahmin said* :

64. A person who is assiduously engaged in fasts such as Kṛcchra[2], Cāndrāyaṇa[3] is never born as a ghost.

65. He who observes fast, keeps awake at night and is purified by meritorious deeds is never born as a ghost.

66. He who performs *Aśvamedha* and other sacrifices, makes liberal gifts and builds monasteries, parks, drinking water-sheds and cowpens is never born as a ghost.

1. *Sacred rites*—as the sacraments (*Saṁskāras*) described in the Gṛhya sūtras.

2. *Krcchra*—As expiatory rites, various kinds of Krcchras (mortifications of the body) are enumerated by Manu (11. 211-216). They are *Kṛcchra-sāntapana*, *Atikrcchra*, *Taptakrcchra* and *Parākakṛcchra*.

3. *Cāndrāyaṇa*—A religious observance or an expiatory rite regulated by the moon's age (the period of its waxing and waning) in which the daily quantity of food consisting of fifteen mouthfuls at the full moon is diminished by one mouthful everyday during the dark fortnight till it is reduced to zero at the new moon and is increased in like manner during the bright fortnight. *Yājñavalkya smṛti* 3. 324 *et seq*, and *Ms* 11.216 :

एकैकं ह्रासयेत्पिण्डं शुक्ले पक्षे च वर्धयेत् ।
उपस्पृशंस्त्रिषवणमेतच्चान्द्रायणं व्रतम् ॥

67. He who helps brahmins to give their virgin daughters in marriage, according to his capacity, he who enables students to study, and he who accords shelter and refuge to the needy is never born as a ghost.

68. If a man takes food offered by a fallen man and dies with that food undigested in his stomach, he is supposed to have courted a foul death and hence, he becomes a ghost.

69. If a priest officiates at the sacrifice of an unworthy person and neglects that of a worthy sacrificer, if a man lives in the company of despicable people he becomes a ghost.

70. He who associates with drunkards or indulges in intercourse with a woman addicted to wine or eats meat unconsciously becomes a ghost.

71. He who misappropriates a brahmin's wealth, or the property of the temple or that of his preceptor and he who takes money from his son-in-law before giving his daughter in marriage becomes a ghost.

72. He who forsakes his innocent and guiltless mother, sister, wife, daughter or daughter-in-law becomes a ghost.

73. All these are sure to be born as ghosts—a man misappropriating a trust property, a man treacherous to his friend, a man fond of another man's wife, a faithless man and a deceptive wretch.

74. A man hating his brother, a murderer of a brahmin, a slayer of a cow, a wine-addict, a defiler of the preceptor's bed, one who casts off customary rites, or one who is fond of telling lies, a stealer of gold or one who takes possession of plots of land illegally—all these are born as ghosts.

*Bhiṣma said* :

75. When the brahmin spoke thus, the beating of drums was heard in the sky. The gods showered flowers over the brahmin.

76. Five celestial chariots arrived there and took the ghosts away, the ghosts having taken leave of the saintly brahmin.

77. The ghosts were relieved of their sins after the pious speech of that brahmin. They all achieved the highest region (*Vaikuṇṭha*).

78. On hearing this anecdote, the lord of birds quaked like the Aśvattha tree. He asked the lord again, for the benefit of human beings.

## CHAPTER TWENTYTHREE

*On Ghosthood*

*Garuḍa said* :

1. What do the ghosts do in their ghosthood ? When do they speak sometime ? Please tell me, O lord of gods !

*The lord said* :

2. I shall tell about their form, signs and dreams. Being oppressed by hunger and thirst they enter their former home.

3. Though possessed of airy forms, they give signs to their sleeping descendents, O bird.

4. They visit the place where their sons, wives and relatives sleep.

5. If a person dreams of a horse, an elephant, a bull, or a man with deformed face, if a person awakened from sleep sees himself in the opposite side of the bed, this is all due to the working of a ghost.

6. If a man is fastened with chains in dream, if his dead ancestors demand food in dream,

7. If one snatches the food from him while he is eating in dream, if thirsty, one drinks water,

8. If in dream one rides a bull or moves with bulls or if one springs up in the sky or goes to a holy place hungry,

9-10. If one speaks aloud among cows, bulls, brāhmaṇas horses, elephants, deities, ghosts and demons—this is due to the working of a ghost. Many are the signs of ghosts in dream, O bird. It is due to a ghost if one sees his wife, relative, son or husband as dead.

11. He who begs in dream oppressed by hunger or thirst should give piṇḍas to the manes to ward off coming distress.

12. If one sees in dream his son, cattle, father, brother, wife, getting out of house, it is due to the working of a ghost.

13. These signs, O bird, call for atonement. One should bathe at home or at a holy place, give water oblation to a deity at the root of a fig tree.

14. Or give black corn, perform worship, offer gifts to a Vedic scholar and do homa as far as his means can allow.

15. If, in faith, one reads or hears this discourse, the ghosts disappear immediately from his vicinity.

## CHAPTER TWENTYFOUR

*Sins of Omission and Commission; Premature death of Children; Gifts*

*Garuḍa said* :

1. As the Śāstras[1] declare none dies a premature death. But, how is it that a brahmin scholar of the Vedas or a mighty monarch sometimes meet with death prematurely. Hence, what is stated in the Śāstras[1] by Brahmā appears to be untrue.

2. What is stated in the Vedas, viz, A man lives for a hundred years[2] is not actually experienced in the *Kali age*.[3]

3-7. People, belonging to different classes,—brāhmaṇa, Kṣatriya, Vaiśya and Śūdra including Mlecchas who live in Bhārata do not live upto hundred years.

1. *Śāstras*—Sacred Books whose authority is considered to be valid in all times.

2. A full span of human life is one hundred years. Rv. 7.66.16; 10.161

3. *Kali Age*. For a detailed account of the concept of four ages, see Pargiter's *Ancient Indian Historical Tradition*. Ch. XV., pp. 175-176.

The Kali Age is said to have started after the conclusion of Bhārata war or after Lord Kṛṣṇa ascended heaven. The latter view is more probable, for Lord Kṛṣṇa could not have lived in Kali Age.

A person can meet with untimely death, no matter if he is a child, old or young, rich or poor, handsome or ugly, learned or fool, of high or low birth, an ascetic or a yogī, intelligent, pious and all-knowing brahmin or a mighty monarch. Please tell me how this is so.

*The lord said* :

8. O wise bird, well said. You are my staunch devotee. Please listen to my important words that dispel all sorts of sins.

9. O lord of birds, the brilliant son of Kaśyapa,[1] I shall tell you how god of death induced by Brahmā takes away the life quickly.

10. It is true that a man lives for a hundred years as stated in the Vedas. But due to the influence of his misdeeds he dies a premature death.

11-12. Now, people do not make a regular study of the Vedas; they do not follow the traditional conduct; they commit sins and due to idleness forsake their duties. They take food from any house they visit. They are fond of other men's wives. All these reduce their longevity.

13. Evil deeds take men quickly to Yama's abode, if they do not possess faith, if they are impure, if they do not practice Vedic rites, if they have cast off auspicious things or if they indulge in falsehood or if they practise deception.

14-15. Evil deeds bring about premature death even of a king if he does not protect his people, if he is devoid of virtue if he is cruel, if he indulges in vice, if he is a fool, if he stays out of Vedic discussion, if he harasses his people.

16. If a man forsakes his duties or resorts to forbidden activities or those which are enjoined on others he dies quickly.

17. If a Śūdra does something other than service to the twice-born he is wasted in any of the hells—bad, worse or worst or as the case may be.

18. If one neglects both, *Dāna*, *japa*, *homa*, study of the Vedas or worship of gods on a certain day that is a day wasted in the life of that man.

1. *Kaśyapa*—son of Marici and grandson of Brahmā, had a son Garuḍa born of Vinatā.

19. I affirm that the attributes of body evolved out of the morsels of food and lymph are not permanent or steady or rooted in firm grounds.

20. The food cooked in the morning becomes stale in the evening. How can one expect permanence in the body sustained by such a food ?

21. O lord of birds, realising that the body bound with its activities is already lost, people should strive for burning away their sins.

22. Body belongs to one who nourishes it with food or to one who generates, father, mother or both. It is reduced to ashes or devoured by dogs or eaten up by worms. What sanctity can there be in regard to it ?

23. A person should make an earnest effort for the destruction of sins. The sin which he commits in various births is threefold.

24. When he takes birth as a human being the sins visit him. When he remembers his past sinful life he becomes sorrowful.

25. When he resides in human womb after sojourning in the various beings such as birds, etc., the full velocity of his past actions forces an impact on him. Only after residing in the womb does he realise it.

26. He begins to realize the tortures of life, such as anxiety, sickness, distress, old age, deformity and the rest.

27. But the moment he comes out of the womb, ignorance envelops him. As an infant he realizes nothing.

28. In youth too, he does not realize, blinded as he is by sexual urge. But he who realizes it from the very beginning attains salvation.

29. From the time of conception itself, death awaits the person whether he be infant or an old man or a youth, whether he be rich or poor handsome or ugly.

30. Even if one is illiterate or a scholar, a brahmin or another caste, surely he must die. A man of great wisdom devoted to penance or practice of yoga, of liberal gifts and virtuous life cannot expect to derive pleasure without a physical body.

31. When the actions of previous births ripen, man succumbs to death. From the time of conception to the fifth year even a slight sin may cause death.

32-33. It is due to major sins that man dies after the fifth year. Usually, he completes the allotted span of life, dies and is born again. It is as a result of the influence of sacred rites and gifts that he is able to complete his life's term.

*Garuḍa said* :

34. How should the rites of *piṇḍa* be performed if a person dies in infancy ? What should be done when death occurs in the womb itself? What should be done when the death occurs before the tonsure ceremony ?

35. What are the rules of obsequy if death occurs after the tonsure ceremony ?

*The lord said* :

36. If there is still birth or abortion, the impurity is for as many days as the number of months of conception.

37. Nothing else need be done, if one desires to maintain confirmity with the rules conducive to the welfare of the soul. If the child dies after birth but before the tonsure ceremony the dead body is merely buried.

38. Milk should be distributed according to one's capacity among the children in the neighbourhood in order to please them. After the tonsure and upto five years, if the child dies, cremation should be performed duly.

39. Milk should be distributed to children and they may be fed also. The rites of children upto five, on being dead, should be in accordance with the tradition of the family.

40. Udakumbha rites[1] should be performed. Milk puddings should be given. O foremost among birds, the child is a link in paying off debt to ancestors.[2]

41-43. It is but certain that whoever is born shall die

1. *Udakumbha rite*—a rite of propitiating the manes by offering water from an earthen jar.

2. The son is absolved of debt to his parents by performing obsequial rites or śrāddhas after their death.

and whoever dies shall be born again.[1] When a child dies at a tender age without enjoying the pleasures of life he is sure to be born again. Hence, gifts are given, O foremost among birds. The rites are performed to ward off rebirth. This is what I feel. If nothing is made over as a gift, he will be born in an indigent house. Such anecdotes are many in the Purāṇas.

44-45. Sumptuous food should also be given. Inclination to give is rarely found in the world.

It is the fruit of penance of no mean measure that one gets good food and the power to digest it, good sexual virility and handsome women, good wealth and inclination to give it.

By making gifts, one can enjoy later; by resorting to holy centres one can attain pleasure and by speaking sweet words one can become a scholar or a religious saint.

46. By not making gifts one becomes indigent; due to poverty one commits sins, due to sins one falls into hell. He is born again as indigent; again he commits sins and again he falls into hell.

## CHAPTER TWENTYFIVE

*On sons and grandsons*

*The lord said* :

1-2. Hereafter, I shall explain precisely certain factors concerning men and women. A child after the age of five is established as such. He is able to know the various sense organs and differentiate colours.

3. Death or bondage of living beings is a result of their previous actions. It is the sin that causes death.

4. If there is miscarriage, there is no obsequial rite. Milk is distributed when infants die. Due to mishaps to

1. Death after birth and birth after death—thus moves the cycle in circle, till the soul is released from the bondage of action. Compare *Bhagavadgītā*

जातस्य हि ध्रुवो मृत्युध्रुव जन्म मृतस्य च । II. 27.

children, if death occurs, water-pots, milk puddings etc. are made over as gifts.

5. The rites in the event of the death of a child are the same as for the older people except that the rites of *Vṛṣotsarga* and *Mahādāna* are performed for the older people on the eleventh and twelfth days.

6. Infants and older children of the neighbourhood are fed and clothed. Water-pots are gifted whether the deceased is a boy, young man or old.

7. Till the second year, the dead body is merely buried. Thereafter, O foremost among birds, the body is cremated.

8. A child is called infant till the teeth are cut; till the tonsure[1] ceremony he is called a child; a boy till the kuśa girdle is put. This is in accordance with all sacred texts.[2]

9-10. From the time of conception till he is sixteen months old he is called infant; from sixteen months to twentyseven he is called a boy; from twentyseven months to five years he is called Kumāra; from five to nine years he is called Pauganda.[3] He is known as Kiśora till the sixteenth year. After the sixteenth year he attains maturity.

11. A boy's death occurring at the fifth year whether normally or due to accident, all rites as mentioned above, should be carried out including the ten *piṇḍas*.

12. Since the rites are not many, since contact with the worldly objects is of short duration and since body too is of small stature, the obsequies also are not elaborate.

1. *Tonsure ceremony*—wherein the boy's head is shaved and only a single lock on the crown of the head is left. The ceremony is performed either in the first or in the third year. Cf. *Manu* 2.35.

चूडाकर्म द्विजातीनां सर्वेषामेव धर्मत: ।
प्रथमेऽब्दे तृतीये वा कर्तव्यं श्रुतिचोदनात् ॥

2. *Mauñji*—The girdle of a brāhmana made of a triple string of Muñja grass. Cf. Ms. 2. 42

मौञ्जी त्रिवृत्समाश्लक्ष्णा कार्या विप्रस्य मेखला ।
मुञ्जालाभे तु कर्तव्या: कुशाश्मन्तकबल्वजै: ।
त्रिवृता ग्रन्थिनैकेन त्रिभि: पञ्चभिरेव वा ॥

3. *Pauganda*— According to SSED the boy from the fifth to the sixteenth year is called pauganḍa.

13. If a child dies before the fifth year, the articles of diet and daily necessaries to which it is accustomed can be made over as gifts.

14-15. Sons evolved out of the semen of brahmins are favourites of Divine sages. In the same way, whether they are in the age group of children, young men or old men, both Yama and his emissaries too certainly consider. The all-pervasive soul experiences both pleasure and pain.

16-17. Forsaking the body like the serpent casting off its slough, the subtle soul of the size of the thumb[1] roams about in its aerial form oppressed by hunger.

18. Therefore, certainly, gifts should be made. From the birth to the fifth year, uncooked things should be gifted to the Brāhmaṇa.

19. If there is accidental death after the fifth year, *Vṛṣotsarga* and other rites are performed but the rite of sapiṇḍīkaraṇa is not necessary.

20. It is on the eleventh day that sons usually perform the sixteen *śrāddhas* and make the Udakumbha and other similar gifts.

21. In the case of all persons beyond the age of five at death brahmins should be fed and major gifts offered according to capacity. The gift of earthen lamp should also be made.

22. O foremost among birds, ghosts should be propitiated by due performance of rites. If the person does not perform the rite he himself will become a ghost.

23-24. Therefore, before other rites are accomplished, he should perform *ekoddiṣṭa*[2] for the mane for appeasing his hunger, put the rice-ball over darbhas while wearing the sacred thread over the right shoulder. When this is done, the obsequial rites are completed.

1. The personal soul is of the size of a thumb. Cf. *Mahābhārata*, *Satyavatī ākhyāna* where Yama is stated to have forcibly dragged the thumb-sized soul out of the body of Satvavān: अङ्गुष्ठमात्रं पुरुषं निश्चकर्ष बलादयम:

2. *Ekoddiṣṭa*—a Śrāddha or funeral rite performed for one definite individual deceased not including other ancestors. Cp. *Mitākṣarā* on the Yājñavalkya Smṛti : एकोद्दिष्टं परित्यज्य पार्वणं न समाचरेत् ॥

25. Thereby a son yields all pleasure to his parents. If dead early he is born again in the family.

26-28. Just as the same single sky, moon or sun are reflected in different water-pots, so also the Ātman is reflected in different sons (and daughters) and roams about.

The mentality of the progenitor at the time of sexual intercourse when the semen and the menstrual blood mingle is reflected in the child born of that union. Hence, we can say that the boy takes after the father.

29-30. It is possible that the child may differ in qualities but not in features. We have never seen a blind man procreating a blind child, a mute procreating a mute child, a deaf procreating a deaf child or an idiot procreating an idiot.

*Garuḍa said* :

31-32. There are ten kinds of sons[1] : *Aurasa* (legitimate) *Kṣetraja* (procreated in one's wife by another man) and others. There is a son *Saṅgṛhītṛ* (adopted) or *Dāsīputra* (son of a slave girl). How do these sons perform rites for their fathers. What is the goal they attain ? If any one has only daughters and no son or grandson, who should perform śrāddha rites for him ? What are the rules regarding the same ?

*The lord said* :

33. A man is released from his debt to the manes on seeing his son's face.[2]

34. A man is released from three types of debts on seeing his grandson [3] On seeing his son, grandson, and great grandson he attains eternal or celestial worlds.

35. The *Kṣetraja* and other sons contribute to his worldly welfare. The *Aurasa* (legitimate) son performs *Pārvaṇa* duly.

1. Manu, however enumerates twelve kinds of sons grouped into two divisions, viz. six gotriyas and six agotriyas. To the former belong *Aurasa, Kṣetraja, Dattaka, Kṛttrima Gūḍhotpanna* and *Apaviddha*. To the latter belong *Kānīna, Sahoḍha, Krīta, Paunarbhava, Svayaṁdatta* and *Śaudra*—Ms. IX, 158-160.

2. Vide footnote 2, p 844

3. Every one who is born has three debts to pay off : to sages, gods and manes. He who learns the Vedas, offers sacrifices to gods and begets a son becomes free from the three debts.

36. The other nine[1] types of son perform *Ekoddiṣṭa śrāddha*, not Pārvaṇa[2]. The brahmin son takes one upward but the adopted son causes his down-fall. If the latter were to perform the annual *śrāddha* it will result only in his falling into hell.

37. O bird, the *Saṅgṛhītṛ* son may very well make gifts excluding cooked food-stuff. He shall perform only *Ekoddiṣṭa* and not *Pārvaṇa*.

38-41. If he proceeds, in this manner, every year, there is no harm. If he forsakes *Ekoddiṣṭa* and performs *Pārvaṇa* he makes himself and the manes victims of Yama's wrath. The Saṅgṛhītṛ, *Dāsīputra* and other sons should perform *śrāddha* with uncooked foodstuff in holy centres. If the *Saṅgṛhītṛ* son performs *śrāddha* with cooked rice his *śrāddha* becomes fruitless like the food offered by a Śūdra to a brahmin. The grandfather and the other manes do not accept anything offered by him. O foremost among birds, knowing all these things, one shall avoid procreating sons in lower caste women.[3]

42-43. *Apravrajita*[4] and a Śūdra procreating sons even in brahmin women procreate only Cāṇḍālas. O lord of birds, one shall marry legitimately a woman of his own caste and procreate sons.

44. If they are of good nature he will be happy. If they are of bad nature he will go to hell. Even sons of lower caste people, if good-natured, cause happiness.

45. A single son, free from the sins of Kali is honoured by the *siddhas* and fanned by celestial damsels with divine chowries. He will be able to lift hundreds of manes, kinsmen, sons, grandsons and great-grandsons fallen into the abysmal depths of Inferno.

1. *nine types of sons.* Footnote 1, p. 848.
2. *Pārvaṇa*— the general ceremony of offering oblations to the Manes on the fourteenth day of each half month and the days of the full and new moon.
3. *lower caste women*—Women of Śūdra caste.
4. *apravrajita*—One who has not renounced the world.

## CHAPTER TWENTYSIX

### *Sapiṇḍikaraṇa*[1]

*Garuḍa said* :

1. O foremost among deities, take pity on me and tell me truly when the *sapiṇḍa* rite has to be performed for the dead.

2. How do they attain their goal when sapiṇḍa rite is performed ? What happens when it is not performed ? How can you say that *sapiṇḍa* is performed both for man and woman.

3. How can both husband and wife derive the benefit of *sapiṇḍa* ? If the husband is alive how can one perform *sapiṇḍa* for a woman ?

4. O lord of deities, how in the heaven does she attain the region of her husband ? When the sacred fire is lit how is śrāddha performed along with *Vṛṣotsarga* on the same day ?

5. O lord, how could the water-jar be gifted, if the *sapiṇḍa* rite is performed already ? Please tell me, out of grace, since the welfare of the world is involved.

*The lord said* :

6. I shall tell you the truth how sapiṇḍa should be performed. O foremost among birds, the dead man is on the *Great Highway* for the period of a year (after death).

7. Thereafter, he sojourns in the *Pitṛloka*[2] together with the manes. Hence, the sapiṇḍa should be performed by the son to his father.

8. When a year is complete, the son should perform *piṇḍa-praveśa* duly on the anniversary of death.

9. O Excellent bird, when the sapiṇḍa is performed on the anniversary of death the dead man attains his cherished goal.

1. *sapiṇḍikaraṇa*—the rite of uniting the dead, with his deceased ancestors. See Vol., II. p. 787. f.n.1.

2. *Pitṛloka*—The world of the manes where the spirits of the Dead abide for sometime before they enter the heaven or discend to the world of mortals. The spirit of the deceased person is entitled to the designation of pitṛ, and an abode in pitṛloka after passing through the state of *preta* as a result of *sapiṇḍikaraṇa* rite which absolves him of pretahood.

10. After *sapiṇḍikaraṇa*, he abandons his identity and becomes one with the manes. The assimilation with grandfather is made within six months from the period the rite is completed.

11. No joyous ceremony such as marriage, etc. can be performed if the householder dies and the *sapiṇḍa* has not been performed. Even a mendicant will not take alms from that house unless the sapiṇḍa is performed duly.

12. As long as the piṇḍas are not merged, one remains impure. O lord of birds, the dead man gets a new appellation after this merge.

13. The obligations of a family are many. Man's life is being wasted every moment. Human body is not permanent. In view of this, the twelfth day after death is thought to be appropriate for the sapiṇḍa rite.

14-15. Whether one has maintained the sacrificial fire or not, one should perform the sapiṇḍa on the twelfth day. If that is not possible, after three fortnights or after six months or on the anniversary day.

The sapiṇḍa rite is made obligatory by the sages who know the truth.

16. After sapiṇḍa rite ekoddiṣṭa shall not be performed. If it is performed it shall be done for the three, avoiding *Kṣaya* days.

17-18. Ekoddiṣṭa, if not performed for the three -father, grandfather, great grandfather--tantamounts to a slaughter of pitṛs. If one is unable to perform the three separate śrāddhas, one shall perform all the three on the same day which is not the śrāddha day of the grandfather.

If the day or month of death is not known, pārvaṇa and not ekoddiṣṭa śrāddha is recommended.

19. If the body has not yet been evolved no śrāddha is enjoined for him together with the other manes. If the sixteen śrāddhas are performed he is released from pretahood, acquires the status of pitṛs and rejoices in their company.

20. If there be no son, sapiṇḍīkaraṇa is not possible. There is no sapiṇḍīkaraṇa for a low caste woman either, so long as she lives with her husband well and good, but there is no sapiṇḍīkaraṇa for her after her death.

21. The woman whose marriage has taken place according to the practice observed in the marriages, such as *Brāhma*, etc, is entitled to rice-ball and water libation which should be offered by the dynastic title of her husband.

22. The woman who is married according to the custom followed in the marriages such as *āsura*, etc. is also entitled to piṇḍa and water which should be offered by the dynastic title of her father.

23-24. The sapiṇḍīkaraṇa for the deceased is always performed by the son alone. If the deceased has no son, it should be performed by his wife; if no wife, by his elder brother; if no elder brother, by his younger brother, or by his younger brother's son; if no younger brother or his son, by a close relative or by a disciple. After sapiṇḍīkaraṇa, he should perform *Nāndīmukha.*[1]

25. O lord, if a dead man is issueless, his younger brother or his wife can perform the sapiṇḍa.

26. According to Manu, if among many brothers in a family only one has a son that son is common to all brothers.

27. The sapiṇḍa of persons devoid of sons should be performed by the wife or ṛtviks or the family priest.

28. A son whose tonsure ceremony has been held is entitled to perform his father's śrāddha but he shall not recite the vedic mantras. He can very well say *svadhā*.

29. A woman's sapiṇḍa can be performed by three persons, beginning with her husband (i.e. husband, son or husband's brother).

30. Either before a year, or after a year or on the anniversary day, the sapiṇḍa rite can be performed. After that, all individual rites are forbidden.

31. After sapiṇḍa, all individual śrāddhas are avoided. He who gives separate piṇḍa virtually kills the Pitṛs.

32. When sapiṇḍīkaraṇa is performed a separate *śrāddha* for each mane is not enjoined. If a separate śrāddha is performed, the sapiṇḍa rite should be performed again.

1. *Nāndīmukha Śrāddha*—The ceremony performed in memory of the manes, preliminary to any festive occasion such as marriage, etc.

33. If after performing sapiṇḍa any one performs *ekoddiṣṭa*, he makes himself and the dead man victim of Yama's wrath. Upto a year the rite for redemption from ghosthood should be performed under the specific name and *gotra* by the householder.

34. The water-jar offering, feeding, gifts of lights, etc. after the sapiṇḍa rite is over, should be made in a single unit.

35. O bird, the brahmin officiating in the first annual śrāddha should be given the cost of water-pots and other articles (if water-pots and other articles are not given) after being fed.

36. After the *piṇḍa* offering has been made, he should gift as much of food-stuff to a brahmin as would last for a year. A person for whom all due rites are performed shall obtain a divine body and will proceed in the divine aerial car fully contented, to the realm of Yama.

37. If father is alive, no sapiṇḍa rite is performed to the dead son. No *sapiṇḍa* is performed to the woman whose husband is alive.

38. If the chaste wife ascends the pyre on the fourth day, the *Vṛṣotsarga* and other rites for her should be performed on the day when the same are due for her husband.

39. An adopted daughter shall subscribe to her husband's *gotra* till the birth of a son After the birth of her son she reverts to the *gotra* of her father.

40. If the wife ascends the funeral pyre there is aways the identity of rites for her husband and wife. The separate Śrāddha (*ekoddiṣṭa*) shall be performed by the son on the anniversary of his father's death.

41. If both husband and wife die on one and the same day, without a child and are cremated in the same pyre, the kinsman should perform separate Śrāddha for each. The *sapiṇḍa* is along with her husband.

42. This is my sworn statement that if any one offers separate piṇḍas to the deceased couple—husband and wife—he is not affected by major sins at all.

43. If both husband and wife die and are cremated in the same pyre, food is cooked for piṇḍa at the same time but piṇḍas are offered separately.

44. This separate offering is enjoined only for a year. Vṛṣotsarga, Nava śrāddha (the first annual offering on the day of death) and the sixteen separate śrāddhas, the pada-dāna,[1] major gifts are offered separately for a year. The dead person will be satiated for ever.

45. If two persons, men or women, of the same gotra die on the same day, the altar for the ritual is common for both, but the offering of gifts is separate.

46. The Śrāddha performed on the eleventh day should consist of the same kind of cooked food in the case of husband and wife but not in the case of others.

47. If Śrāddhas are performed in holy centres, in the dark fortnight or during the period of solar or lunar eclipse, the same cooked food can be used for many Śrāddhas.

48. If a woman is burnt along with the corpse of the husband, the fire burns out the body. It cannot burn the soul.

49. Just as the impurities of metals are removed when metals are melted in fire, so the woman shall remove her impurities in the fire that is on a par with nectar.

50-51. Assuming a divine body in heaven both of them attain purity. Just as the oil in a metallic vessel can be heated but not burnt to ashes by fire, so also cremated along with her husband she cannot be reduced to nothing. Her soul remains immortal though it is merged into the soul of her husband.

52. If she is separated from her husband and dies elsewhere she cannot attain the region of her husband till the day of final deluge.[2]

53. Leaving off her mother, father and sons she will attain an everlasting happiness by following her dead husband.

54. Calculating by the celestial calander she shall stay in heaven for thirty five million years with the stars.

55. At the end of that period she is born in a noble family, where she will be highly delighted in the company of her husband since she has remained chaste throughout.

56-57. If a woman who is married duly according to religious rites does not associate herself with her husband she

1. *pada-dāna*—the gift of padas. See Vol. II, p. 821, Verse 16.

2. *The day of final deluge*—The day of *pralaya* when the whole universe, at the end of a kalpa, is destroyed.

will remain miserable for seven births subsequent to this. She will be evil-conducted and repulsive in speech. The woman of such a despicable character who goes after another man, leaving her own husband shall be born as a lizard or an alligator or a leech.

58. Hence, a woman shall endeavour to serve her husband in thought, word and action and follow him in life and death.

59. A woman who commits sins against her husband alive or dead shall never get a husband in her re-birth. She will be the most unfortunate creature among women.

60. By not thinking of any one else and by serving her husband with devoted attention, a woman shall derive half the merit her husband achieves by the worship of God, propitiation of the manes and hospitality to guests.

61. By doing her duty like this she will attain the region of her husband after death and shine like a celestial damsel in heaven as long as the sun and the moon shine in the firmament.

62. If reborn they will be born in a flourishing family and will live together for a long time. A chaste lady will never suffer from the pangs of separation from her husband.

63. O lord of birds, I have told you all. Now, I shall tell you some special things which yield happiness to the dead.

64. The sapiṇḍa rite is performed on the twelfth day or thereafter, in any case within a year. The *Udakumbha* and feeding rites are performed every month.

65. A rite already done need not be repeated except the rites for the dead. If any one does it again the previous rite becomes fruitless.

66. The rites for the dead, of course, can be repeated. O lord of birds, if any auspicious ceremonies (such as marriage etc) are to be celebrated, the sapiṇḍa rite should be completed before that.

67. A son who performs sapiṇḍa rite according to the rules shall offer monthly piṇḍas as well together with feeding and *Udakumbha rites.*

## CHAPTER TWENTYSEVEN

*Episode of King Babhruvāhana*

*Garuḍa said* :

1-2. How do the ghosts originate ? What are their features ? O lord, of what misdeeds are the great ghosts and *piśācas* the outcome ? O lord, the slayer of Madhu demon, for the benefit of every one, please shed light on these vital points. What are the meritorious rites and charities whereby the ghost is redeemed ? O lord, if you wish me well, please tell me everything ?

*The lord said* :

3. O Garuḍa, you have put a pertinent question. For the benefit of human beings please listen to the narrative of a ghost that I am going to tell.

4. This is the secret of secrets which is not to be divulged to any one and everyone. O mighty one, you are my devotee. I tell you, therefore.

5. O bird, formerly in Tretāyuga there was a king Babhruvāhana by name, in the prosperous city *Mahodaya*. He was beautiful and righteous too.

6. He used to make gifts and perform sacrifices. He was rich, revered by saintly men, devoted to brahmins, endowed with good manners as well as sympathetic and chivalrous qualities.

7. Powerful that he was he protected his subjects like his own sons. One day, he started on a hunting expedition.

8. He entered a thick wild forest overgrown with variegated trees, infested by hundred of tigers and resonant with the chirping sound of different kinds of birds.

9. In the middle of the forest, he saw a deer at a great distance and hit it with an arrow.

10-11. With the arrow sticking to its body the deer vanished behind the trees. The king followed the blood-stained track. In the pursuit of the wounded deer he reached another forest.

12-13. His throat became parched with hunger and thirst. He was utterly exhausted. He saw a pond and plunged into the water together with the horse. He drank the cool water rendered fragrant with the contact of lotuses.

14-15. He came out of the lake and sat under the cool shade of a beautiful fig tree resonant with the chirping sound of hovering birds. The tree appeared to be the foremost leader of all the trees there.

16-17. While he rested at the root of that tree, he saw a ghost who was excessively hungry and thirsty.

The ghost was of awfully terrific appearance, dirty, rough and skinny, with dishevelled hair and running here and there. His feet were mere bones and sinews. There were many other ghosts surrounding him.

18-19. On seeing this hideous ghost, Babhruvāhana was struck with wonder. The ghost too seemed to be delighted on seeing the king who had come to that dreadful, dense forest. He approached the king. O Garuḍa, the king of ghosts then addressed the king thus.

20. Verily, my ghosthood has come to an end. I have attained the great goal. O mighty king, thanks to your contact, none else is happier than I.

*The king said* :

21. O black and hideous being, you appear to be a ghost. Please tell me the exact state of facts of your life willingly.

22. Thus being asked by the king, the ghost revealed everything.

*The ghost said* :

23. O foremost of kings, I shall tell you everything of my life from the very beginning. On hearing the cause of my ghost-hood it behoves you to take pity on me.

24. Vaidiśā is a city endowed with many riches. It abounds in gems of all variety. It is surrounded by villages and countries of all sorts. People are busy in performing holy deeds. The city abounds in fruit-bearing trees.

25. It was here that I stayed, engaged in the worship of

gods. Please know that I am born of Vaiśya parents and my name is Sudeva.

26. I propitiated gods by sacrificial offerings and the manes by oblations. The brahmins were propitiated by me with various kinds of gifts.

27. They were provided with foodstuffs and means of recreation by me. Both to the virtuous and the indigent, helpless people, I had made many gifts.

28. But, unfortunately, all those gifts became utterly useless in my case.

29. I have no son, no friend, no kinsman and no acquaintance to perform my obsequial rites.

30. O excellent king, my ghosthood appears to be permanent. The śrāddhas, like the eleventh day śrāddha, the three fortnightly śrāddhas, the half-yearly, the anniversary, the monthly ones are sixteen.

31. Preta-śrāddhas not being given, they say, ghosthood becomes permanent even though hundreds of other śrāddhas are performed.

32. O king, realizing this, save me from ghosthood.

33. A king is supposed to be one who befriends people of all castes. Hence, O king, save me, I shall give you a precious gem.

34. O foremost among excellent kings, of powerful valour, if you have pity for me, please carry out the rites of obsequies for me so that I may attain an auspicious state. It is also advisable that you perform such rites as would ward off your future disaster.

*The king said* :

35. How do ghosts originate even after the rites of obsequies are performed for them. By what evil deeds do *piśācas* originate, please tell me.

*The king of ghosts said* :

36. O excellent king, those who steal or misappropriate a brahmin's wealth, temple property, woman's wealth or children's money are turned into ghosts.

37. Those who indulge in sexual intercourse with saintly women, or women of their own gotra or forbidden women or those who steal conch shells become major ghosts.

38-40. Those who steal corals and diamonds, those who steal garments, those who steal gold, those who do not face enemies but turn away from battlefield and are killed, those who are ungrateful, those who are atheists, harsh, roguish and foolhardy, those who are devoid of five major sacrifices—become ghosts, O great king.

*The king said* :

41. How are ghosts freed from that state. Please tell me. How am I to perform rites to prevent my own future disaster? What are the rules regarding the performance of those rites. Please tell me all.

*The ghost said* :

42-45. O lord of kings, please listen to a brief description of the *Nārāyaṇa* rite. Hearing of sacred śāstras, worship of Viṣṇu, society of the good destroy ghosthood. I, therefore, tell you about the worship of Viṣṇu.

Take two gold pieces and with the same make an idol of god Nārāyana. The idol should be decorated with ornaments. Two yellow pieces of cloth shall be used to clothe it. Smear the same with sandal paste and sprinkle Aguru over it. It should be bathed in holy water collected from various centres and fumigated with fragrant incense.

46-47. Lord Śrīdhara should be worshipped in the east; Madhusūdana in the south, Vāmadeva in the west and Gadādhara in the North. Brahmā and Śiva should be worshipped in the centre.

48. Then, O king, the deities should be propitiated after circumambulation and offerings of ghī, curd and milk into the fire.

49-50. Then the devotee should take bath and humbly perform *japas* with concentration. He must then start the Aurdhvadehika rites, humbly, without anger and covetousness. He should perform all śrāddhas and Vṛṣotsarga.

51-52. To thirteen brahmins he should gift umbrellas, sandals, rings, gems, vessels, seats and foodstuffs. Water-jars filled with water should be given for the benefit of ghosts. Then giving a bed as gift the utensils should be offered to the ghost.

53. Then the *Sampuṭa* rite should be performed with one's own name, repeating *Nārāyana*. If any one does this duly he shall secure welfare.

*The king said* :

54. O Ghost, how should the utensil be made and how should the same be donated. Kindly state.

*The ghost said* :

55. You have asked well. I shall tell you about the gift by offering which one shall not get ghosthood.

56. This gift is called *pretaghaṭa*[1] which removes all evils. It is rare in the world and it destroys the evil state.

57. Get a jar of heated gold manufactured by the smith. Fill it with milk or butter. With full devotion to Brahmā, Viṣṇu, Śiva and the guardians of quarters, give the same to a Brāhmaṇa. What avails hundreds of other gifts as compared to this.

58-59. Brahmā, Viṣṇu in the middle, pacifying Śaṅkara in the east and the guardians of the quarters in their serial order should be worshipped, O king, with incense, flowers and sandal. The golden vessel should be gifted together with milk and ghī.

60. This gift is the best of all It removes even the

1. *preta-ghaṭa* — an earthen jar symbolical of the body which is mortal as the jar itself.

The rites of *preta-ghaṭa* are many and start with the death of a person. Half way from the place of death to the cemetery there is a public shed in every village where the bearers of the corpse take rest and where the son of the deceased breaks the earthen jar, offers a rice-ball and cries aloud.

*Pretaghaṭa* is also a jar whereby the water is poured at the root of a sacred tree for the propitiation of a departed soul. Obsequial sections in the Purāṇas refer to this rite falling on the tenth, eleventh, thirteenth or seventeenth day according to the family custom.

major sins. It should be made in good faith, O king, to ward off ghosthood.

61. Even as the ghost was saying this, O son of Vinatā, the royal army consisting of elephants, horses and chariots arrived there.

62-64. When the army arrived, the ghost disappeared but not before it had given a ruby to the monarch. Thereupon, the king left the forest for his capital. After reaching the city he performed the *aurdhvadehika*[1] rites duly in accordance with the statement of the ghost.

65. With due śrāddha performed by the king, the ghost attained a nice state. Then, what wonder is there if the father achieves the same with the śrāddha performed by the son ?

66. Whosoever hears or tells this holy narrative will not obtain ghosthood, even though he may have committed many

## CHAPTER TWENTYEIGHT

### *Gifts for the Ghost*

*Garuḍa said* :

1. O lord, for the benefit of everyone, please tell me, how, whether by making gifts or performing holy rites, can the ghosts be pleased.

*The lord said* :

2. O bird, please listen. I shall tell you about the gift which dispels all inauspicious obstacles.

Make a jar of molten gold. Fill it up with ghee or milk. Worship Brahmā, Śiva, Viṣṇu and the guardians of the quarters in the serial order. Then, offer the jar to a worthy brahmin. Of what avail are the hundreds of other gifts made by you ?

1. *aurdhvadehika*—funeral rites, obsequial ceremonies.

*Garuḍa said* :

3. O lord, what is said by you may kindly be explained in detail. Please tell me, O lord, what are the rites they should perform for the dead since the moment he breathes his last.

4. What are the rites to be performed in his favour which can debar him from turning into a ghost ?

5-6. O best of gods, do also tell me what activities, good or bad, lead one to become a dreadful or fierce-looking preta or piśāca. Tell me, O lord of gods, I wish to know all this.

7. Why are the five gems put unto the mouth of the dead ? Why are gingelly seeds strewn on the ground ? Why are the Darbha blades scattered beneath ?

8. Why are the feet kept southward ? Why is the ground besmeared with cow-dung ? Why is Viṣṇu meditated upon and his hymn recited ?

9. Why do the sons and grandsons walk ahead ? Why do they offer the gift of a lamp ? Why do they adore Viṣṇu ?

10. Why do they, when ill, make a gift to a brahmin ? Why do kinsmen, friends and enemies forgive them faults ?

11. Why do they gift gingelly seeds, iron, gold, cotton, salt, seven types of grains, land or cow ?

12. How does a man die ? What is his course after death. How does he take shelter in the body being carried (to the cremation ground) ? I request you, O lord, to explain all this for the benefit of the world.

13. Why does the son carry the corpse on his shoulders and the grandson light the fire ? Why is the anointment done with the butter ?

14. Why is the *Yama Sūkta*[1] recited ? Why is the water carried to the North ? Why is the sun looked through a cloth ?

15. Why are barley, mustard-seed, dūrvā, stone and leaves of morgosa enjoined in the rite ? Why do men and women wear a lower and an upper garment ?

16. Why should the meals be taken along with other persons on returning home ? Why do the sons give nine piṇḍas ?

1. *Yama-Sūkta*—RV. 10.15

17. Why is the milk in the eastern pot placed on the cross-road ? Why are the three wooden sticks tied and put on the cross-road in the night ?

18. Why is an earthen lamp put every night for one year ? Why should the water be offered in the name of the dead by the relatives and other people ?

19. Why should the nine piṇḍas be offered ? How is the gift to be given to the gods and manes. Why is the call made for the bearers of the corpse ? O lord, why is the rite of piṇḍa repeated ?

20. What should be given next after the gift of piṇḍa is made ? Why are the bones collected ? Why is a bed given to a brahmin in favour of the deceased ?

21. Why is a bath prescribed for the householder on the second day ? Why on the fourth day ? Why on the tenth day along with the mourners ?

22. Why should they anoint their bodies with oil. Why should the corpse-bearers be taken home on return from the cremation ground ? Why should the corpse-bearers anoint their bodies with oil on the bank of a stream or a stagnant reservoir ?

23. The piṇḍa given on the tenth day is accompanied by meat, why ? Why is the piṇḍa on the eleventh day given after releasing the bull ?

24. Why the sixteen śrāddhas ? Why are the food, water etc. given everyday for three hundred and sixty days of the year ?

25. Why is the food put in a vessel for satiating the dead? O lord, does the mortal man die at the appointed time?[1]

26-27. I do not see an outlet, then from where does the soul go away ? From where do the elements—earth, water, fire, air and sky pass away ? tell me O lord !

28. From where do the five thieves of the body—greed, affection, desire, love and pride go away, O lord !

29. Whatever little action has been done, whether good or bad, whatever gifts have been tendered which procure merit, where do these go away after the body has decayed ?

1. नाकाले म्रियते जन्तुः Ordinarily no creature dies a premature death.

30. Why is the rite of sapiṇḍana done within the year of death ? With whom is the union of the deceased sought for and how ?

31. What does in the end happen to the people who pass away burnt or unburnt or who have fallen off their caste or who have committed sins or behaved badly or changed faith[1] or committed suicide or murdered a brahmin or turned thieves or deceivers ?

32. What happens to that Śūdra who drinks the milk of a brown cow, reads scriptures, wears the sacred thread or possesses a brahmin wife ? O lord of the world, I am terribly afraid of that sinner. Please answer my queries, for the welfare of the world.

## CHAPTER TWENTYNINE

*Rites after death*

*The lord said* :

1. O noble being, you have put pertinent questions to me. Listen to my explanation of all obsequial rites for the benefit of the people.

2. I shall explain the same on the authorities of the Vedas and Smṛti texts. This has not been revealed even to gods and yogins who are devoted to meditation on the self.

3. Dear, it is a guarded secret, not disclosed to anyone hitherto. Since you are my devotee I shall keep nothing hidden from you.

4. There is no salvation for a man without a son[2]. He can never attain heaven without a son. He must obtain a son, somehow.

1. *Mughals* --If the word *Maugalya* refers to the Mughals who invaded Bhārata from the north-western side, the verse must be a later interpolation.

2. अपुत्रस्य गतिर्नास्ति—
पुत्रेण लोकाञ्जयति पौत्रेणानन्त्यमश्नुते । Ms. 9. 137

5. Even if ultimate salvation is not possible, a son will necessarily save him from hell. The cremation rites should be performed by the son. A grandson can lit the funeral pyre.

6. By strewing gingelly seeds and Darbha grass on the ground the attention of the mind is diverted to Vaikuṇṭha. If the five gems are put into the mouth, life flourishes (in the next birth).

7. The ground should be smeared with cow-dung. Gingelly seeds and Darbha grass should be strewn. The sick man put thereon will be able to burn off his sins.

8. The Darbha bed helps the sick man ascend the heaven. In the midst of the pack of Darbha grass gingelly seeds should be strewn.

9. If the ground is not smeared with cow-dung, there is no purity. If smeared already, it should be re-smeared. Then alone it becomes pure and holy.

10. Evil spirits, demons, ghosts and terrible giants of low strata attack the sick man lying on the ground which is not smeared with cowdung by the people.

11. If the daily *homa*, *śrāddha* or washing the feet of the holy brahmin guests are performed on the bare ground without the mystic diagram drawn they are no better than left undone.

12. Without the mystic diagram it is not possible to secure the recovery of the sick. The gods Brahmā, Viṣṇu, Rudra, the goddess Śrī and the sacrificial fire preside over the mystic diagram. Hence, the mystic diagram should be drawn invariably.

13-14. Otherwise, the dead man whether child, youth, or old cannot transmigrate. He will be playing about with the wind. In the aerial form, the dead has no Śrāddha rite nor water libation.

15. Gingelly seeds originate from my sweat, O Garuḍa and hence are holy. Asuras, Dānavas and Daityas flee from the place where gingelly seeds are kept.

16. Gingelly seeds, white, black or brown destroy sins committed by the body.

17. One gingelly seed offered in the holy rite is on a par with the gift of a *droṇa* measure of golden gingelly seeds.

Gingelly seeds offered in *tarpaṇa* and *homa* have an everlasting benefit.

18-19. Darbha grass is born of my hair and the gingelly seeds originate from my sweat. Not otherwise. The holy sacred thread is an essential item in all religious rites. The whole universe rests on it. Brahmā and other deities are propitiated when the sacred thread is worn in the normal way. When it is worn over the right shoulder and under the left arm, the manes are propitiated.

20. Brahmā is stationed at the root of Darbha grass. Keśava is stationed in the middle. Know that Śaṅkara is stationed at the tip of the Darbha grass. Thus, the three deities are stationed in the *darbha* grass.

21. Brahmins, mantras, kuśa grass, fire and Tulasī plant, O lord of birds, never become impure, though utilized frequently.

22. Kuśas become impure, when used with *piṇḍas*. Brahmins become impure when they partake of preta food. Mantras become futile when practised by Śūdras. The fire in the funeral pyre is not so holy.

23. O bird, there are five types of boats to succour saintly men who may otherwise get drowned in the ocean of worldly existence—*Tulasi*, Brahmins, Cows, Viṣṇu and the Ekādaśī day.

24. In the worthless but impassable ocean of worldly existence there are six holy things yielding salvation—*Viṣṇu*, Ekādaśī, *Gaṅgā*, *Tulasī*, Brahmins and Cows.

25. Gingelly seeds are holy and unparalleled. Similarly, darbhas and Tulasī too. The three ward off mishaps.

26. Holding the *Darbha* grass in the hand, the performer of the rites shall sprinkle water over the ground. At the time of death, the darbha grass should be strewn near the bed of the dying person.

27. The dead body should be enveloped with *darbha* grass and placed over the bed made of the same grass. Then it is sure that the dead man will attain Viṣṇu's region, even without the recital of mantras.

28. The man lying on the death-bed of Kuśa grass on

the ground is as pure as a man who has performed expiatory rites in the world.

29. If the ground is smeared with the Cow-dung and the death bed is made of Kuśa grass, whatever charity is given therefrom dispels all sins.

30. Salt is on a par with everything divine. It yields everything the person wishes for himself. No dish tastes sweet without salt.

31. Hence, salt is favourite with the manes. The gift of salt leads them to heaven. It is said that salt is originated from Viṣṇu's body.

32-33. Hence, yogins praise a gift of salt. Whenever a brahmin, a Kṣatriya, a Vaiśya or a Śūdra is on deathbed, salt should be given as a gift. It opens the doorway to heaven.

## CHAPTER THIRTY

*On bestowing Gifts*

*The lord said* :

1-2. Listen O Garuḍa, I shall explain to you the best of all gifts which when rendered with the mantra *bhūḥ*, *bhuvaḥ*, *svaḥ*[1] delight the sages and gods—Śiva, Indra, etc.

3-4. This great gift should be given for redeeming the ghosts. He who offers it will stay in Rudraloka[2] for a long time and then be born as a king. He will be endowed with comely features, good fortune, fluency in speech, all riches and unparalleled valour. Leaving off Yama's region he will go to heaven.

5. He who makes a gift of gingelly seeds, cow, plot of land or gold to a worthy brahmin will have his sins, accruing in different births, instantaneously quelled.

1. भूर्भुवः स्वः— The three mystical syllables prefixed to the Gāyatrī mantra.

2. *Rudraloka*—The region of Śiva covering the Kailāsa and the adjoining mountains.

6. Gingelly seeds and cows constitute the major gifts and they quell all major sins. The two should be given only to a brahmin and never to a member of any other caste.

7. Gingelly seeds, cow, plot of land are given to brahmins after the rite of *saṅkalpa*[1]. They are not given to the people of other castes. Sometimes, they are given to dependents also.

8. Whenever a gift is made to dependents or to women, it is done without the rite of *saṅkalpa*. Whenever a person is in death-bed or when there is an eclipse, all kinds of gifts should be made.

9. When someone is in the death bed it is better to make the gifts before the life is extinct. A gift made when one is alive stands in good stead, unimpeded.

10. It is truth, the exact truth that the gifts made when the sense-organs are operative and when the same are approved by his son yield endless benefits.

11. During the period of sickness, when the body is lying on the ground and during transport he will have no trouble.

12. When the person is in the deathbed with eyes half-closed, the gift of gingelly seeds alongwith kuśa grass to the lame, the blind and the one-eyed yields an imperishable fruit.

13. Gingelly seeds, iron, gold, cotton, salt, seven grains, plot of land and cow—each constitutes a holy gift.

14. The gift of iron and gingelly seeds pleases Yama. The gift of salt wards off fear from Yama.

15. The gift of cotton wards off danger from the ghost. Cows gifted away enable the giver to cross all difficulties and save him from the threefold affliction[2].

16. The gift of gold yields happiness in heaven. By gifting a plot of land one is born as a king. If one gifts gold and plot of land one shall never experience any torture or distress in hell.

1. *Saṅkalpa*—a solemn vow to perform an observance.

2. *Threefold affliction* : ādhyātmika—caused by the mind (sorrow, etc), ādhidaivika—caused by fate (pain etc). ādhibhautika—caused by living beings.

17. The emissaries of Yama who are as terrific in appearance as Yama himself bestow boons if gifts of seven grains are made and they are satiated.

18. By remembering Viṣṇu, one attains the highest goal. Thus, I have told you all about the goal attainable by the mortals.

19. If the son on seeing his father lying on the ground with the eyes half-closed makes gifts with the consent of his father, he is honoured by the gods.

20. At the time when the father is in the deathbed, the gifts made by the son exceed the merit one earns by performing a Śrāddha at Gayā. The son prospers and thereby pleases his family.

21. The father being dead, the sons should perform the obsequial rites devotedly. Thus, they can make their father cross the ocean of distress.

22. What avail the abundance of charitable deeds. Enough that he performs the funeral rites of his father. Even the horse sacrifice[1] does not merit a sixteenth part of the merit accruing from all these.

23. The son who makes gifts in favour of his father who is lying ill in death-bed is honoured even by the gods.

24. The father should make gifts of iron with his hands fixed in the ground. The giver of gifts never finds Yama terrific. He will not go to his abode even.

25. Dagger, iron club, baton, sword and lancet are the weapons in the hands of Yama to curb sinners.

26. Hence, gifts of weapons shall be made. For, this gift is for the propriation of Yama's weapons.

27. A child in the womb, infant in the arms, young men or old men can burn off their sins by means of these gifts.

28. The different emissaries of Yama—Churiṇas, Śaṇḍas, Markas, Udumbaras are delighted by gifts of iron.

1. *aśvamedha*—a sacrifice wherein a horse is let lose for a year, to wander at will and followed by an army of brave warriors. Whosoever offers resistance is either killed or subdued. The horse, however, returns to the place of sacrifice, at the end of the year and is ultimately sacrificed. The ceremony entitles the sacrificer and the horse to an abode in heaven.

29. Sons, grandsons, kinsmen, clansmen, friends, wives, etc. of those who do not make such gifts are no better than the slayers of brahmins.

30. Listen to the course of a man dying on the earth. The first stage is that of *Ativāha* (the subtle body in transit); then that of ghost; then at the end of a year that of a *pitṛ*.

31. There are three fires, three worlds, three Vedas, three deities, three times, three junctures, three Varṇas and three powers.

32-33. Brahmā presides over the body of a man from the foot to the hips. Viṣṇu presides over the body from the umbilicus to the neck. The manifest and the unmanifest deity Śiva in the form of Rudra is stationed on the head. The deities Brahmā, Viṣṇu and Śiva are only the different aspects of the same godhead.

34. I am the vital air stationed inside the body of living beings. Considering the inclination of the living being as actuated by the actions of his previous birth, I mould the mind and divert it to virtue or evil, joy or sorrow, or things done or undone.

35. It is I who induce their activities. By actions life attains heaven, hell or salvation.

36. The prosperity of man, consigned to heaven or hell, is possible through Śrāddhas. Hence, people shall assiduously perform different kinds of Śrāddhas.

37. The names of the ten incarnations of the lord, viz—Matsya (fish), Kūrma (tortoise), Varāha (boar), Narasiṁha, Śrīrāma, Parśurāma, Kṛṣṇa, Balarāma, Buddha and Kalki shall be remembered always.

38. He will be posted in heaven. After enjoying the pleasures therein when he is born again on the Earth, he will enjoy riches.[1] He will be endowed with the qualities of mercy and chivalry. He will have sons and grandsons. He will live for a hundred years.

39. He should offer gifts to the needy and adore Viṣṇu

1. *Bhagavadgītā* VI. 41.

with the requisite *Nyāsas*[1] or repeat the mantras of eight syllables[2] or twelve syllables.[3]

40. White flowers should be offered in worship together with food offerings cooked in ghee. Frequent incenses and scents should be offered and hymns from the Vedas, Smṛtis such as of Manu should be recited.

41. Viṣṇu is mother, Viṣṇu is father. Viṣṇu is kinsman. If I do not see Viṣṇu nothing is of any consequence to me.

42. Viṣṇu is on earth. Viṣṇu is in water. Viṣṇu is on the mountain. Viṣṇu is in fiery flames. Everything identifiable in the universe is with Viṣṇu.

43. I am the waters. I am the Earth. I am the darbha grass. I am the gingelly seeds. I am the cows. I am the subjects.

44. I am gold. I am grains. I am honey. I am ghee. I am brahmins. I am deities. I am Śiva. I am mantras : *bhuḥ, bhuvaḥ, svaḥ.*

45. I am the giver. I am the taker. I am the sacrificer. I am the sacrifice. I am the remover. I am virtue, earth and water.

46. O bird, I divert a man's mind to virtue or evil through auspicious and inauspicious activities. Whatever man does is actuated by the actions of his previous birth.

47. It is I who induce thoughts of virtue. It is Yama who induces thoughts of evil. It is I who induce thoughts of ascetics towards virtue. It is I who accord salvation.

48. O Garuḍa, the river *Vaitaraṇī* is beneficent to men of virtue. After dispelling all sins the virtuous man goes to Viṣṇu's region.

49-51. If one makes a gift of a brown cow which grants all wishes, one is freed from all sins—the sins committed in infancy, childhood or youth, in previous births, during nights or mornings, middays or afternoons, at dusk or dawn whether it is by means of action, thought or speech.

1. *Nyāsa*—touching the limbs of the body with the hand accompanied by appropriate mantras.

2. *Mantra of eight syllables—Om namo Vāsudevāya*

3. Mantra of twelve syllables—*Om namo bhagavate Vāsudevāya*

52. May cows remain in front of me, may cows remain behind me, may cows remain ever in my heart. I reside in the midst of cows. May the splendour of all living beings, the splendour present in deities remove my sins. May Lakṣmī assume the form of a cow and dispel my sins.

## CHAPTER THIRTYONE

*On bestowing gifts*

1. Men tainted by sins go to Yama's abode. A gift made in my name accords endless benefits.

2. A person who gifts plots of land stays in heaven for as many years as the number of steps the land measures. Those who make gifts of sandals go seated on horse-back.

3. By making a gift of umbrella one will traverse after death, without difficulty, the paths where other men are excessively oppressed by the heat of the sun.

4-5. If food is given in gift with the dead man in view he will be nourished by the same. Men who make gifts of lamps can traverse those regions infested by terrible darkness, without the aim or regular form, which shall for him become illuminated brightly.

6. The gift of lamp is conducive to the pleasure of those who die in the month of Āśvina, Kārttika or Māgha or on the fourteenth day of the lunar fortnight.

7. Lamps shall be gifted daily for a year after the death for the benefit of the dead in the troublesome path.

8. The pure soul who is engaged in the gift of lamps shall brighten his path and his family. He shall be honoured among the luminaries of the sky.

9-10. He who makes a gift of lamps either for the dead or for himself facing east or north or places them in temples or in the houses of brahmins will be able to traverse the *Great Path* without any distress.

11. He who makes gifts of seats, vessels or foodstuffs to brahmins goes along the path happily and enjoys everything.

12-15. By making a gift of water-jar the thirsty shall drink water. Vessels, clothes, flowers, rings shall be gifted on the eleventh day for the dead to attain the highest goal. Thus those who wish the dead well shall make gifts of the thirteen articles according to their ability. The dead shall be pleased thereby. Foodstuffs, gingelly seeds, water-jars thirteen in number, a ring, pair of clothes should be gifted in favour of the dead to help him attain the highest goal.

16. He who makes gifts of a horse, a boat or an elephant to brahmins will become happy.

17. He who makes a gift of buffalo sojourns in many worlds. A she-buffalo, the mother of the vehicle of Yama, accords benefit.

18. A gift of betel leaves together with flowers increases the delight of those who are in Yama's abode. Being delighted with that they do not harass him.

19-20. The man who gives according to his ability gifts of cows, plots of lands, gingelly seeds, gold and an earthen jar full of water, with the dead in view attains the fruit of the gift of a thousand water-jars.

21. If a person makes a gift of clothes, the awe-inspiring terrible emissaries of Yama black and tawny in colour do not threaten him.

22. By making gifts of potfuls of foodstuffs one shall be happy in those paths which one should otherwise have to traverse exhausted utterly and oppressed by thirst.

23. A bed with smooth cotton within and covered by a velvet cloth should be given to gods and brahmins. By that the dead man will be freed from ghosthood and rejoice with deities.

24. Thus, O Tārkṣya, I have explained to you the gifts which should be offered when performing obsequies. I shall now tell you how death enters the body.

25-26. Death is inevitable to all living beings in this mortal world.

O lord of birds, when the living beings die, the vital air shrinking to its subtle size comes out of the throat.

27. It may escape through any of the nine apertures or through the pores of hair or through the palate. The subtle soul escapes through *Apāna*[1] in the case of sinners.

28. When the vital air escapes, the corpse falls down. When struck down by Death it falls like a tree bereft of its support.

29. The earthly matter becomes merged in the principle of fire. The gaseous matter becomes assimilated in the principle of wind. The ethereal matter gets dissolved in the principle of ether and the all-pervasive soul gets merged in Śaṅkara.

30. The five vices—passion, etc. and the five sense-organs, O bird, are the villains stationed in the body.

31. Lust, anger and egotism are led by the mind which is the annihilating agent in collusion with merit and demerit.

32. The form of the universe is evolved out of one's own activities. The next body it transmigrates to is also the result of its merits and demerits.

33. Just as a householder enters a new furnished house after the former has been burnt and destroyed, so also the soul enters a new body endowed with all objects and the five sense-organs.

34-36. Many are the excretions and discharges from the body including faeces, urine, bile, phlegm, marrow, flesh, fat, and semen. These together with the bones and sinews are burnt along with the body.

O Tārkṣya, thus the position of these in all embodied beings has been clarified.

37-39. Now, I shall tell you how the body looks like. Human body is a single column of sinews embellished with two pegs and endowed with the sense-organs in nine opertures. It is constantly attacked by the objects, agitated by lust and anger, tossed by love and hatred, victimised by an unquenchable thirst, entrapped in the network of covetousness, enshrouded in the cloth of greed, bound by illusion but presided over by a conscious being. It is, as it were, like a city with six vestibules with the Puruṣa in charge thereof.

1. *apāna*—One of the five life-winds in the body which goes downwords and out at the anus. The other four are prāṇa, samāna, vyāna and udāna.

40. All the bodies are invested with these attributes and features. All the deities and the fourteen worlds[1] are present therein.

41. Those who do not understand themselves are no better than brutes. The four kinds of living beings have their bodies of the same nature and same content.

42. Eight million four hundred thousand varieties of creatures were created by me formerly.

43. They are *svedajas*, (insects), Udbhijas, (plants), aṇḍajas (birds) and jarāyujas, born from the womb, O sinless one, I have thus explained what you asked me.

## CHAPTER THIRTYTWO

### *The Origin of Life*

*Garuḍa said* :

1-4. How does life come into being in the four species[2] of living beings ? How are the following formed : skin, blood, flesh, fat, marrow, bone, the living nucleus, hands and feet, tongue, generative and excretory organs, hair, nails, joints, ducts and the different lines drawn over the body, lust and anger, fear and shame, mind, joy, skin of various colours punctured with holes and shrouded with a network of fatty matter. I consider it a wonderful piece of jugglery in this world of human existence. O mighty one, who is the guiding hand here ? O lord, let me know all about this matter.

1. *Fourteen worlds*—Roughly speaking there are three *lokas* : heaven, earth and nether region, but according to fuller classification the lokas are fourteen : seven higher regions rising from the earth one above the other, viz., भूः, भुवः, स्वः, महः, जनः, तपः, सत्यम्, and seven lower regions descending from the earth one below the other, viz., अतल, वितल, सतल, रसातल, तलातल, महातल, and पाताल ।

2. Four species : *svedaja*—generated by warm vapour or sweat (insects); udbhijja—sprouting, germinating (as a plant); aṇḍaja—oviparous (birds) and jarāyuja—born from the womb, viviparous (human beings).

*The lord said* :

5. I shall tell you a great secret with the decisive method of unravelling the same, by knowing which one becomes omniscient.

6. O Garuḍa, you have put a pertinent question about the origin of life. Hence, listen attentively.

7. The first four days of menstrual flow of blood shall be avoided when the sin of a brahmin's slaughter resides in her.

8. Brahmā had removed this sin from Indra[1] and apportioned a fourth in women. Hence, even the glancing at her face during these days shall be eschewed.

9. A woman in her menses is an outcaste on the first day, a slayer of brahmin on the second day and a washer-woman on the third. She becomes pure on the fourth day.

10. After seven days, she becomes pure enough to take part in the worship of manes and deities. If conception takes place within seven days the progeny is impure.

11. Whatever be the thoughts of parents during the intercourse, like that is the progeny. There is no doubt in this.

12. If the sexual intercourse takes place on even nights, boys are conceived and if on odd nights girls are conceived. Hence, it is better to have sexual intercourse on even nights,[2] leaving the first seven days after the menstrual discharge.

1. Indra slew Vṛtra and thereby incurred the sin of *Brahmahatyā* Brahmā removed the sin and apportioned the fourth part in the women during the days of menstruation.

2. By sexual intercourse on odd nights, girls are born, on even nights sons are born. MS III. 45-48

ऋतुकालाभिगामी स्यात्स्वदारनिरतः मदा ।
पर्ववर्जं व्रजेच्चैनां तद्व्रतो रतिकाम्यया ॥
ऋतुः स्वाभाविकः स्त्रीणां रात्रयः पोडश स्मृताः ।
चतुर्भिरितरैः सार्धमहोभिः सद्भिर्गर्हितैः ॥
तासामाद्याश्चतस्रस्तु निन्दितैकादशी तथा ।
त्रयोदशी च शेषास्तु प्रशस्ता दश रात्रयः ॥
युग्मासु पुत्रा जायन्ते स्त्रियोऽयुग्मासु रात्रिषु ।
तस्माद् युग्मासु पुत्रार्थी संविशेदार्तवे स्त्रियम् ॥

13-14. The sixteen days from the appearance of blood are the days of heat for women in a general way. If conception takes place after the intercourse on the fourteenth night, the son born will be virtuous and endowed with good qualities and good fortune. Ordinary people will never get such an auspicious chance, O lord of birds.

15-16. Conception, usually, takes place within eight days. On the fifth day the woman is given sweet dishes which is a good tonic for the embryo. Astringent and pungent things should not be taken at all. The woman's parts can be likened to a medicinal vessel. The seed of a man is like an ambrosial food.

17. A man depositing his semen in her vagina is actually sowing a seed. For the proper growth of the child she should avoid excessive sunshine. Cooling articles should be resorted to.

18-19. On the night auspiciously selected for the intercourse, the pair should chew betel leaves and apply scents and sandal paste over their bodies. The ideas and thoughts that hover in the mind of the man at the time of intercourse have a lasting influence in moulding the character of the child conceived.

20. The semen mixing with the blood causes the foetus. The foetus develops in the womb like the moon in the sky.

21. The consciousness is present in the semen in the form of a seed. When love, mind and semen act in unison, a secretion takes place in the womb.

22. If the blood is predominant at intercourse, the child will be a girl. If the semen is predominant, the child will be a boy.

23. If the semen and the blood are of equal potency, the child will be a eunuch. The nucleus of the foetus is formed within a day. It becomes frothy bubble in five days.

24. Within fourteen days it becomes a mixture of flesh and lymphatic substances.

25. It becomes a solid flesh in twenty days, sufficiently strong (in twenty five days) and (after that) it begins to develop gradually. The foetus would have assimilated completely the five elements within a month.

26. By the time the two months are over, the fat and the skin are evolved. The marrow and the bones are formed in three months time. The hair and the heels are formed in the fourth month.

27. The ears, nose and the belly are formed in the fifth month. The throat, back and the reproductive organs are developed in the seventh month.

28. By the eighth month, all the limbs are completed. In the beginning of the ninth month the child in the womb is fully developed.

29. Whether the child be a girl or a boy or a eunuch it comes out in the ninth or tenth month.

30-32. Equipped with three energies, big-eyed, endowed with six kośas, five indriyas, ten nāḍīs, ten prāṇas, the child as such is known by the Yogins. Marrow, bones, semen, flesh, hair, blood are the six kośas of the pāñcabhautika body of a creature. This pāñcabhautika body develops in the ninth or tenth month.

33. Then being dragged by the wind in the womb, agitated with pain, nourished by the suṣumnā nerve in the woman's womb, the same comes out.

34-36. The principles of earth, water, fire, wind and ether envelop it through the coils of sinews. O lord of birds, the parts predominant in the principle of earth are skin, bones, nerves, hair and flesh. O son of Kaśyapa, listen to those predominant in the principle of water.

37. The saliva, urine, semen, marrow and blood constitute the parts predominant in the principle of water. They should be realized carefully.

38. Hunger, somnolence, thirst, lethargy and brilliance, O lord of birds, are considered by yogins as constituting the qualities of fire in the human constitution.

39. Love, hatred, bashfulness, fear and delusion are the qualities, O bird, derived from wind.

40. Running, breathing, contracting, stretching and thwarting are the qualities of wind in the physical body.

41. O bird, resonant sound, cavity, gravity, hearing and supporting everything are the qualities of Ether.

42. Ears, skin, eyes, tongue and nose are the five sense-organs. Hands, feet, rectum, phallus and speech are the five organs of activity.

43-44. There are ten principal nerves in the body :— Iḍā, Piṅgalā, Suṣumnā, Gāndhārī, Gajajihvā, Pūṣā, Yaśā, Alambuṣā, Kuhū and Śaṅkhinī.

45. The ten vital airs stationed in the body are Prāṇa, Apāna, Samāna, Udāna, Vyāna, Nāga, Kūrma, Kṛkara, Devadatta and Dhanañjaya.

46. The wind accords vitality and takes the assimilated food to all the joints of the body.

47. The food, as soon as it is taken, is split into two by the wind.

48-49. The digested food enters the rectum and the solid and liquid waste matter goes out separately. The prāṇa blows on the gastric fire from below, over which food and water are brought by the wind. The fire thus blown separates the waste matter and the nutritive element.

50-51. This waste matter goes out of the body in the form of twelve types of waste matter. Ears, eyes, nose, tongue, teeth, navel, rectum, pores in the body, nails, kidneys are the passages through which the waste matter gets out. The six-chambered body is evolved out of the mixture of semen and blood.

52. O son of Vinatā, the roots of hair in the body are thirty five millions and the teeth are thirtytwo in number usually.

53. The nails are twenty and the hair growing on the face and head are seven hundred thousand. Generally, the fleshy matter in the body weighs about a thousand palas.

54. O bird, the blood is a hundred palas in weight as mentioned by elderly persons. The fat is about ten palas and the skin is about that much.

55. The marrow is about twelve palas in weight and the blood plasma is three palas. The semen is two Kuḍavas in volume and the manstruai blood is one Kuḍava.

56. The weight of the phlegmatic matter is six and a half palas. Faeces and urine are in accordance with indigested

food and drink. This is the physical body and I shall mention its all-pervasive character.

57. Pleasure, pain, fear and welfare—these come to a person by actions alone.

58-59. Out of the embryo the wind drags the living being whose head is downwards and feet upwards, the palms of the hands on the flanks of knees, the thumb and fingers of the hand on the knees, the eyes and nose on the back and the centre of the knee.

60. Thus the living being in the embryo of the mother develops gradually. The bones attain hardness. Life is sustained by food and drink.

61. The tubular organ Vāpyāyanī is set close to the navel part. The child in the embryonic state is fastened with a cord to the aperture therein. He comes out of confinement (along with the cord) in the scheduled time.

62. In the womb he eats and drinks whatever is eaten and drunk by the mother. Thereby he receives nourishment and develops in form.

63. In the womb he recollects the past events and happenings of worldly affairs. Tormented from all sides he feels depressed.

64. "As soon as I leave the womb I shall be very cautious. I shall never repeat mistakes. I shall so act that I may not be born again."

65. The living being thinks thus and further recollects events of hundreds of past births—events which accrued to him from causes known and unknown.

66. Then at the scheduled time the living being emerges from the embryo with the head downward in the ninth or tenth month.

67. While leaving the womb he suffers and faints. When he comes out of the womb he cries in anguish.

68-69. Then with the touch of air he obtains a little relief and comes to consciousness. Then the hypnotising power of Viṣṇu overpowers him. Deluded by that power he loses power of discernment.

70. In childhood he remains in that state; passing through childhood he attains youth and old age.

71. Then he succumbs to death, then he attains birth. Thus, on the wheel of existence he is made to rotate like the potter's wheel.

72. Sometimes he goes to heaven, sometimes to hell. In heaven or hell he reaps the fruits of his activities.

73. Sometimes, when he has exhausted the merit of his actions he descends to the earth by the residue of his merits. Heaven or hell is not a permanent abode, this you should know, O best of birds.

74. People going to hell suffer from extreme tortures which they derive from their hellish activities. Their tortures increase when they see their companions enjoying in heaven.

75. Extreme distress awaits the inmates even in the celestial region inasmuch as the thought of fear haunts their mind from the very start they enter heaven that after their merits are exhausted they would be thrown into hell.

76. Looking at the tortures suffered by the people in hell, the residents of heaven feel that after the expiry of their merit the same fate awaits them in hell. Thus all the while they remain discomfortable in heaven.

77. A Jīva in the embryo is put to great suffering. He suffers in childhood and old age as well.

78. In youth he suffers from the evil effects of vicious desires, jealousy, rage. He is afflicted by bad dreams. Old age ends in death which is extremely painful.

79. Being dragged by the emissaries of Yama he is thrust into hell. From hell he descends to the earth to suffer again the utmost pangs of birth and death.

80. Thus, on the wheel of this universe, people are made to rotate like the potter's wheel and are tortured incessantly, tangled by the noose of their actions.

81. O bird, there is no pleasure whatsoever in this world abounding in a multitude of sorrows. O son of Vinatā, people should endeavour for salvation.

82. Thus, I have told you all about the child in the womb. I now answer your further query in the serial order, if you desire to hear.

*Garuḍa said* :

83. I am satiated with the answer to both of my queries. I implore you, now, to answer my third query too.

84. You have asked me what should be done for a dying person. Now listen, I shall tell you my answer in brief to your query.

85. Knowing that the person is going to die, he should be bathed with cow-urine, cowdung, sacred clay, water from sacred rivers and other waters sanctified by Kuśa grass.

86-87. He should be dressed in pure, auspicious, clean clothes. He should be laid on earth besmeared with cowdung, bestrewn with darbha grass, with tips pointed to the south and overspread with gingelly seeds.

88. His head should be put in the east or in the north with gold in the mouth.

89. O lord of birds, Śālagram stone and Tulasī leaves should be kept nearby. An earthen lamp should be kindled. He should utter : *Oṁ namo bhagavate Vāsudevāya.*

90. He should draw *Om* at first, worship the same and offer charity.

91. He should worship lord Viṣṇu with flowers, incense etc, and pay homage glorifying his deeds and concentrating on him with sincere devotion. He should offer charity to the brahmins, poor and the indigent.

92. He should give up attachment for the son, friend, wife, fields, corns, wealth and set his heart on Viṣṇu.

93. He should recite *Puruṣa sūkta* if he is in distress, O good one. If he is dying and is unable to recite, the sons and other relations should do the same.

94. I have told you all that can be done when death is imminent. Now, I shall tell you, in brief, the fruits of all these activities.

95. Bath purifies a man, removes impurity. Meditation on Viṣṇu yields all sorts of fruits.

96. A blade of darbha grass takes him to heaven. There is no doubt in this. Bath with water mixed with gingelly seeds and darbha grass is as much sanctifying as the bath at the end of sacrifice.

97. A circle should be drawn around the dying person, for, it is said, Brahmā, Viṣṇu, Rudra, Lakṣmī and fire reside within the circle.

98. If he is laid on earth with his head eastward or north-ward, O lord of birds, he reaches the sublime regions if his sins are minimum in life.

99-100. If five gems are put into his mouth, knowledge dawns upon him.

In this shadowy world of unsurmountable difficulties, the following six incite devotion : meditation on Viṣṇu, observance of vow on the eleventh day of the month (ekādaśī), listening to the Bhagavadgītā, worship of the sacred plant Tulasī, brahmins and cows.

101. By muttering the mantra *Oṁ namo bhagavate Vāsudevāya*, one is completely absorbed in Brahma. Even by worshipping me alone, one can reach my region direct.

102. In the obsence of entanglement, attachment vanishes by the knowledge as revealed in the *Puruṣa Sūkta*.

103-104. But one who has other sources as well obtains reward in proportion to the additional sources. All those sources he should utilize for the pleasure of lord Viṣṇu. I have thus told you in detail the benefits derivable from ablution, etc.

105-106. The various features of the cosmos are present in the body as well. The various worlds, mountains, continents, oceans and the planets like sun, etc, are all present in the body.

107-108. The sole of the foot is *atala*[1] (the nether world of that name); the upper surface of the foot is *vitala*; the knee is *satala*; the calf is *talātala*; the thigh is *rasātala*; the private parts are *mahālala*. The *pātāla* is in the hips. Thus the lower worlds are explained and must be noted by the learned men.

109-110. The *Bhūr* is stationed in the centre of the navel; the *Bhuvar* is above it. The *Svar* is in the heart. The *Mahar* is in the throat. The *Janas* is in the mouth; the Tapas is on the

1. Seven lower regions descending from the earth one below the other are named *Atala, Vitala, Satala, Talātala, Rasātala, Mahātala* and *Pātāla* while seven higher regions rising from the earth one above the other are called *Bhūr, Bhuvar, Svar, Mahar, Janas, Tapas, Satya* or *Brahma*.

forehead and the *Satya* or Brahma is in the aperture of the head. Thus the fourteen worlds are explained.

111-112. The mount Meru is in the triangular shoulder blade. The mount Mandara is in the lower angle i.e. hips. The mount Kailāsa is in the right angle. The Himālaya is in the left angle. The mount Niṣadha is in the upper surface. The Gandha-mādana is to the right and the Ramaṇa is in the linear section in the left side. Thus, the seven great mountains are present in the body.

113-114. The Jambū dvīpa is stationed in the bones; the Śāka dvīpa in the marrow; the Kuśa dvīpa in the flesh, the Krauñca dvīpa in the head; the Śālmali dvīpa in the skin: the Gomeda in the hair; the Puṣkara dvīpa in the nail and oceans thereafter.

115-116. The salt ocean is stationed in the urine; the milk ocean in the milky exudations of the body. The wine ocean is stationed in the phlegm; the butter ocean in the marrow; the rasa ocean in the lymphatic secretion; the curd ocean in the blood; the water ocean in the region of excreta and the occan of sugar cane juice in semen.

117-119. The Sun is stationed in the sound-circle; the Moon in the spot-circle; the Mars in the eyes; Mercury in the heart; the Jupiter in the navel; the Venus in the semen; the Saturn in the umbilical region; Rāhu in the mouth and Ketu in the feet. The planets are stationed in the body. Thus, the body is divided from head to foot.

120-123. Those who are born must die too. Hunger, thirst, unconsciousness and the affliction due to the bites and stings of serpents, scorpions and flies have all their origin in Rudra. O bird, the base wretches who sin and who are devoid of mercy and virtue are dragged through scorching sand and blazing fire, seized by their hair by the servants of Yama.

124. They live in the region of Yama and when they are reborn they will be born in cottages. O Tārkṣya, thus, man is born in the mortal world as a result of his own actions.

125-126. The five characteristics, viz. the span of life, action, wealth, learning and death are created in men even as

they are in the womb. The life is born as a result of action; it is dissolved as a result of action.

127. Happiness or misery, fear or welfare are the results of actions. The foetus lies in the womb with the feet up and the face downwards.

128. From the moment of birth the Māyā of Viṣṇu enamours and deludes the life. The life takes its birth with its association brought about by its own actions.

129. Due to merit, man enjoys pleasures in heaven and is fortunalety born in a noble family[1]. If he is sinful in actions he is born in a mean-minded family.

130. He becomes poor, sick, foolish, sinful and miserable. O son of a sage, I have thus told you the various features of the birth of a life.

## CHAPTER THIRTYTHREE

*The world of Yama*

*Garuḍa said* :

1. What is the extent of the region of Yama ? What is its expanse in proportion to that of the three worlds habitated by the mobile and immobile beings ? Please tell me the length of the pathway as recorded by tradition.

2. O lord, what are the merits or demerits, sins or virtues, as a result of which men go there. Please tell me all concerning this.

1. The same idea is found in the *Bhagavadgītā* VI. 41

प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः ।
शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥

In V. 128 above, a reference was made to life's associations that determined the future birth of man. Here the Purāṇa speaks of his enjoyments in heaven and rebirth in a pious noble family. Because of the predominance of impulses to enjoyment his release is not possible.

*The lord said* :

3. The distance between the mortal world and the region of Yama is eighty six thousand yojanas (one million thirtytwo thousand kilometres).

4. The pathway is so hot as the red hot copper. It is impassable. It blazes. Sinners among men, of confused thoughts go there.

5. There are many sharp thorns of awful appearance. The area is entirely covered by the burning fire.

6. There is no shady tree where the people can take rest. Their own actions in the form of the nooses of Yama drag them on.

7. On the way, there is no provision to sustain life. No water is available whereby thirst can be quenched.

8. Many are oppressed by hunger and many by thirst on that High path. On that impassable path of Yama many shiver with chillness.

9. The wayfarers find the path difficult in accordance with the gravity of their sins. They are helpless, miserable and confounded as they plod on.

10. Some bemoan piteously, some speak harshly. Agitated by the effects of their actions they undergo endless distress.

11. O bird, that pathway has some special characteristics. Those who have been devoid of convetousness in the world procceed along that path peacefully.

12. The various gifts that people make in the world stand them in good stead in the region of Yama. They go ahead (and make everything comfortable).

13. Śrāddhas and water libations are of no avail to the sinner. These wretches hover here and there in their aerial form.

14. O good one who are devoted to virtue, the pathway has been narrated to you thus. Now I shall tell you the hardships one has to undergo on the way to the region of Yama.

15. The city of Yama is in the southwest direction. It is wholly adamantine, divine and impenetrable to deities as well as demons.

16. It is square in shape with four entrances and seven

outer fort walls. Yama is seated inside together with his messengers.

17. The city extends over a thousand Yojanas (1200 km.) and is studded with gems resplendent like lightning, blazing fire and the sunshine.

18. The special palace of Yama with its golden splendour is very extensive and twentyfive yojanas in height.

19. It is decorated with jewels of lapis lazuli and there are thousands of pillars all round. There are many pearls over the windows from where hundreds of flags and banners hang downwards.

20. It is resonant with the sound of hells, hundred in number. Hundreds of festoons cover them. It is embellished in various ways as mentioned here and in many other ways as well.

21. The lord of justice is seated there in his auspicious judgement seat which is ten yojanas in width and which resembles the blue cloud.

22. Yama knows virtue, practices virtue and is benevolent to those who are virtuous. He is terrifying to the sinner and sweet to the virtuous.

23. The wind blows there very gently. Many festivals are celebrated there. Many sages conduct discourses there. Different musical instruments are played.

24-25. In the centre of the city, just near the entrance (to Yama's palace) Citragupta's palace is situated. It is twenty-five yojanas in length and ten yojanas in height. Highly divine, it is surrounded by an iron-wall. There are hundreds of streets where people move about and the whole city shines with hundreds of banners.

26. Citragupta's palace is gay with hundreds of lamps burning and hundreds of musical notes reverberating. It is well-painted by those who are experts in the art of drawing and painting.

27. There, seated in his wonderful driving seat he calculates the age of human beings and others.

28-29. He never commits any mistake in the matter of merit or demerit. Whatever the man acquired in his various births good or bad along with his eighteen defects is written

down by Citragupta. To the east of Citragupta's palace is the building of the Fever.

30. To the south is the abode of Colic pain and the Spider Tumour. To the West are the abodes of the Noose of Kāla, Indigestion and Non-relish for food.

31. To the north of the central seat, the abode of Cholera can be seen. To the north-east the abode of Head-ache and to the south-east the abode of Unconsciousness.

32. Dysentery resides in the south-west and the Burning sensation in the north-west. Citragupta is ever surrounded by these. Whatever job is executed by them is immediately written down by Citragupta.

33. O Tārkṣya, the messengers stay in different places at the threshhold of the palace of Dharmarāja torturing the sinful wretches of evil human beings.

34. Men are bound with nooses by the messengers of Yama and thrashed with heavy iron clubs. All that is in accordance with their own evil actions.

35. They are hit and beaten with various weapons and different mechanical devices. They are split with saws and scissors as though they were pieces of lumber.

36 Others are burned and baked with blazing coal as though they were balls of iron.

37. Others are seen being dragged here and there on the ground and chopped with sharp knives. They are seen wailing and shouting. All this is due to their own evil actions.

38. Some are fettered. Some are fried in oil. Thus, the sinners are tortured by the messengers of Yama.

39-40. Others in millions are heard shouting: 'Give, Give' and demand repayment of debts. Thus, O Tārkṣya, are hells for the sinner. Should I describe them in detail? They have already been described in the sacred codes. I shall now explain the benefit accruing from gifts whereby the person feels pleasure even in hell.

## CHAPTER THIRTYFOUR

### *Results of Virtue and Sin*

*The lord said*:

1. O Tārkṣya, listen to the precise traits of virtue and sin. The merit and demerit go ahead of men.

2. In the Kṛta[1] age they extol penance; in the Tretā they extol knowledge, in the Dvāpara sacrifices and charities and in the Kali only gifts are extolled.

3. Those who recite the mantras mentioned in the smṛtis and perform *Iṣṭāpūrta*[2] and other rites as far as they can, are never assailed by sins.

4. Men who grow trees by the roadside and who dig tanks and lakes, go along this highway very happily.

5. He who gives fuels (here on the earth) is never tortured by snowfall, ice or chillness in the abode of Yama. He finds his way warm and pleasant.

6. By giving gifts of plots of land men go along that road fully satisfied, decorated and richly adorned by fragrant flowers. All their wishes are fulfilled. He who has gifted plots of land is deemed to have gifted gold, gems, pearls, jewels and clothes.

7. The gifts that men make in the world stand in good stead in their pathway leading to Yama's palace.

1. *Four ages* : The ages are four : Kṛta or Satya, Tretā, Dvāpara and Kali.

The duration of each is said to be respectively 1,728,000; 1,296,000; 864,000 and 432,000 years of men, the four together comprising 4,320,000 years of men which is equal to one Mahāyuga. It is also supposed that the regularly descending length of the yugas represents a corresponding physical and moral deterioration in the people who live during each age, kṛta being called the golden and kali or the present age the 'iron' age.

2. *Iṣṭāpūrta*—Iṣṭa means personal piety. Pūrta means works for the benefit of others. Compare

एकाग्निकर्महवनं त्रेतायां यच्च हूयते ।
अन्तर्वेद्यां च यद्दानमिष्टं तदभिधीयते ॥
वापीकूपतडागादिदेवतायतनानि च ।
अन्नप्रदानमारामाः पूर्तमर्थ्याः प्रचक्षते ॥

8. Different sorts of dishes and foodstuffs which the sons offer serve the purpose of the pitṛs.

9. It is the same *ātman* that is known as son.[1] It is the son who comes to the succour of his father in the abode of Yama. It is he who saves father from hell. He is therefore called *putra* (son).[2]

10. Hence, a son should perform Śrāddha till his death. The dead man, moving about in his subtle body, will derive enjoyments thereby.

11. At the time of cremation in the funeral pyre if water libations are offered by the descendent, the dead man goes to Yama's abode in all pleasure.

12. In an earthen vessel which is not baked, milk should be given for three days for propitiating the dead. Three pieces of things should be tied with a string and dropped on the cross-way.

13. O bird, the dead man in his aerial form in the sky will be drinking the milk on the first, second and third day.

14. On the fourth day, the bones should be collected by the son along with his nearest relatives. After that, he should give water-libation to the deceased.

15. The water-libation should be made in the first three-hour period, not later in the forenoon nor at midday nor in the afternoon nor during dawn or dusk.

16. The first water-libation should be performed by the son along with the members of the clan and kinsmen. It can be performed by the members of the same caste or even by those of other castes.

17. No brahmin should offer water libation to a Śūdra. In that case, he will be violating the sacred code of conduct.

18. At the death of a Śūdra if a brahmin takes firewood to the funeral pyre or follows the corpse he becomes impure for three days.

1. *Ātman as son* अङ्गादङ्गात्सम्भवसि हृदयादधि जायसे ।
आत्मा वै पुत्रनामासि—ŚB 14.9.4.8

2. The son as the saviour of his father. Compare
पुन्नाम्नो नरकाद् यस्मात्त्रायते पितरं सुतः ।
तस्मात्पुत्र इति प्रोक्तः स्वयमेव स्वयम्भुवा ॥

19. After three days he should take bath in the river that joins the sea, perform hundred prāṇāyāmas and drink ghee in order to regain purity.

20. A Śūdra can offer water-libation to the member of any caste; a Vaiśya to the member of three castes. A Kṣatriya to the member of two castes; but a brāhmin to the member of his own caste.

21. If they go to offer water-libation, the members of the clan should eschew the use of tooth-pick twigs for nine days, O son of Kaśyapa.

22-23. O foremost among birds, if a person joins the funeral either on the way to the cemetery or in the house of mourning he should leave the party after cremation only at the same place or in the house itself. This is what is laid down by the learned. The women go ahead and the men follow.[1] They should sit on a rock and perform *ācamana*.

24. There must be sufficient water in the vessel to cover up the mustard seeds and the *Dūrvā* grass should be strewn on the top. Those who took part in the cremation rites should chew mergosa leaves and take oil bath.

25. Members should cook food for the party, outside the house. They should not eat meals prepared inside the house. They should take food in earthen vessels, avoiding shallow vessels.

26. They should remember the virtue of the dead and recite Yama-Gāthā.[2] They should realize that the auspicious and inauspicious is brought about by the actions alone.

27. Even when he enters the new body the dead man is associated with the residual merits and demerits.

28. After the ten days' rites are completed, the dead man's soul enters the new body. When the *nava* śrāddhas together with the sixteen others are performed, a new body is created for the soul.

29. The descendants help to shape a body for the soul, either with the gingelly seeds or the holy grass and put up the five jewels in the mouth for the body to grow.

1. But according to the custom prevalent in northern India, men precede women when the corpse is being taken to the cemetery while the process is reverse on return.

2. RV. X. 14.

30. If there is no menstruation, no conception takes place. Therefore the descendant should be careful not to eschew the rite of strewing the gingelly seeds and the darbha grass on the earth.

31. He may be born among the cattle or among the stable. Wherever he is born the śrāddha reaches him.

32. Just as the arrow discharged by the archer reaches the goal, so the śrāddha reaches the person for whom it is performed.

33. No śrāddha can propitiate the soul so long it does not enter the body. If the soul is not propitiated duly during the ten days (after it leaves the body) it will have to wander in the ether without food, agitated by hunger.

34. The soul (of the deceased) stays in the water for three days, in the fire for three days and in the ether for three days. For one day, it stays in Indra's heaven.

35. When the body has been burnt in fire, the descendent should offer water libation to the departed soul. The mourners should take bath and feed upon the cake or the rice-meal.

36. They should perform the *Navaka* śrāddha on odd days, viz., the first, third, fifth, seventh, ninth and the eleventh.

37. Whether at the threshold of the house or at the cremation ground or in a holy place or in a temple, wherever the first day's rites are performed, the concluding rites too should be performed there.

38. The Śrāddha on the eleventh day is common to all castes. There is a ceremonial ablution for purification.

39-40. After performing the eleventh day śrāddha they become free from impurity accruing from death. After the ceremonial bath, they should gift a bed to the brāhmaṇa. This releases the dead from pretahood. If there is no member of the same clan for the performance of the rite, another man can perform the same.

41. Of whatever eatable the piṇḍa is made on the first day as prescribed, the same should be used for the entire śrāddha.

42. The śrāddha should be performed for ten days, pronouncing the name and gotra of the dead but without mantras. Whosoever performs the śrāddha should enter the house discording the clothes he wore at the śrāddha.

43. Whether of the same lineage or of a different clan, a man or a woman, whosoever performs the first day's rites shall perform the concluding rites on the tenth day as well.

44. With the offering of ten piṇḍas by the descendant the soul acquires a new body just as the foetus does in the ten months in the womb.

45. The rite of piṇḍa and water-libation shall continue as long as there is impurity accruing from death. This is applicable to the members of all castes.

46-47. When impurity is far three nights, three piṇḍas should be given on the first day, four on the second and three on the third day. Milk and water should be given in separate cups. Ekoddiṣṭa should be done on the fourth day.

48. By the piṇḍa of the first day, the head is formed. Eyes, ears and nose are formed on the second day.

49. Cheeks, mouth and neck are formed on the third day. Heart, sides and stomach are formed on the fourth day.

50. Waist, back and anus are formed on the fifth day. Thighs are formed on the sixth and ankles are formed on the seventh.

51. The calves are formed on the eighth day, O lord. Feet are formed on the ninth and hunger on the tenth.

52. On the eleventh day, the piṇḍa is offered to the dead man along with meat. Bread and cooked rice together with milk should be offered to a brāhmaṇa after washing his feet.

53. The sixteen śrāddhas to be performed on the eleventh day are in anticipation of the twelve monthly śrāddhas, the eleventh day śrāddha, the tripakṣa, the six weekly śrāddha and the two six monthly śrāddhas, O bird.

54. The day on which the death has occurred is the basis for all monthly and annual śrāddhas. That month is the first one when the eleven days are completed.

55. That is the first śrāddha which is performed by the hand of the dead at the spot of death or at the seat of the brāhmaṇa. Eleven days should be counted from this date.

56. For all monthly śrāddhas the tithi falling on the day of death is the base. During the riktā days and tripakṣa, tithi is not reckoned by scholars.

57-58. If the man dies on the full moon day, the fourth day is deficient for him. If the man dies on the fourth or the ninth day, the fourteenth day is deficient for him. The deficient days are called riktas by the experts.

59. The food that is cooked on the eleventh day with the dead man in view should be discarded on the cross-roads and the performer should bathe again.

60. Since the eleventh day, a potful of corn with water should be gifted to a worthy brāhmaṇa every day for a year.

61. The bones in human body number three hundred and sixty.

62. These bones are nurtured by gifting the water-pots. When the water-pot is gifted, the ghost obtains relief.

63. If a person dies in the forest or at an odd place, cremation may take place on any day but impurity will be counted from the day of death.

64-65. By gifting a vessel full of gingelly seeds, incense etc. the brahmin is purified on the eleventh day, the kṣatriya on the twelfth, vaiśya on the fifteenth and śūdra in one month from the day of death. The same period holds good in case of birth as well.

66. Three nights in three months, two fortnights in six months, the day before the year is complete, water-oblations should be made with the dead in view. By acting in this way the caste men obtain purity.

67. Since the eleventh day from the date of death, the piṇḍa should be given every day for a year after worshipping Vāsudeva.

68. As the rays of the sun cover the stars, so does the Piṇḍa cover the pitṛs. Never one becomes a ghost, if the piṇḍa is given by the descendent.

69. O foremost among birds, the deities extol the gift of a bed. Man's existence on the earth is not permanent. There is no guarantee that after death the descendent would gift the bed.

70. The relationship of ordinary kinsmen or even of father lasts as long as the man lives. After death seeing the gulf in between, love ceases to operate in a trice.

71. The self alone is the kinsman or the enemy.[1] Even as he lives one shall think of this and perform his duty piously.

72. "After my death who will be there to gift a bed of silk cloth." Thinking thus, he should gift things with his own hand while he is alive.

73-78. The bed stead should be of good wood, ornamentally inlaid and engraved. The bolts and cross-bars should be golden. It should be covered with red velvet cloth. The pillow should be nice and exquisite. It shall be fumigated with incense and scents. A golden idol of Lord Viṣṇu and Lakṣmī should be put on the sides. A vessel full of ghee, betel leaves, saffron powder, camphor, sandal paste should be placed near by. A lamp, a pair of sandals, umbrella chowries, seat, vessel and the seven kinds of grass hould be kept near the bed. Other requisites of man going to sleep, such as drinking pot, mirror, etc., should be kept ready. The cot should be embellished with a covering of five colours. The bed should be gifted to a brahmin after duly worshipping him. This gift of bed will bestow pleasures of heaven upon the giver. The brāhmaṇas should be honoured duly and provided with five clothes.

79. They should be given ornaments for ears, neck, fingers and arms and vessels necessary for domestic use.

80-81. They should be given water for washing feet or sipping and five gems along with raw rice grains. While making the gift the giver should pronounce: O Kṛṣṇa, just as your bed in the milk ocean is never without Lakṣmī, so also let my bed be never empty in all births I take.

82. With this prayer to lord Kṛṣṇa the bed should be given to the Brahmin. The same procedure is prescribed even when the gift is made on the eleventh day.

83. Even if a kinsman makes this gift, the dead man will be happy in the other world, nourished by the articles of gift. O lord of birds, a special thing to be noted I mention now.

1. Compare : उद्धरेदात्मनाऽऽत्मानं नात्मानमवसादयेत् ।
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ Bh. G. VI. 5.

84-86. Whatever had been regularly used by the deceased formerly, the garments, vessels or vehicles, whatever had been liked by him before should be made over as gifts. Among the gifts, the gift of bed makes the dead man extremely happy in the city of Indra or Yama.

87. The wry-faced attendants of Yama will not torment him. He will never be oppressed by excessive heat or cold.

88-89. As a sequel to the gift of bed he will be free from the bondage of actions. Even if he had been a sinner he is sure to go to heaven, seated in a splendid aerial chariot and attended by celestial damsels. The dead man shall stay in heaven till the final deluge[1] when all living beings are destroyed.

90. The woman who performs nine or sixteen śrāddhas and the regular monthly rites for the whole of year and also makes the gift of bed for her husband will have an everlasting welfare.

91. While alive she will be of some benefit to her husband[2]. Adhering strictly to truth, she will lift up her husband from hell.

92. For favour of the dead woman, a golden doll, saffron powder, collyrium, clothes, ornaments or bed can be gifted in the following manner.

93-94. What is useful to women, ornaments, etc., the garments worn by the dead woman should all be collected and placed properly. Then the guardians of the quarters, the deities of planets, the images of Vināyaka, should be worshipped.

95. Then the performer of rites wears a white cloth after the ceremonial bath and takes a handful of flowers. He stands in front of the brahmin repeating the following mantra:

96. "This is the idol of the dead (woman) with all the necessary requisites and gems. O brahmin, this is gifted to you.

97. The Self itself is Śambhu, the auspicious Gaurī and Indra together with all the deities. Hence, the bed is being gifted. May her soul be gratified."

1. *Final Deluge*—When the universe is destroyed at the end of a kalpa.

2. Elsewhere, the Purāṇa extols the self-immolation of woman by ascending the pyre of her husband.

98. The gift of bed should be made to the preceptor or to a brahmin burdened with a big family. After accepting the bed the brahmin shall exclaim with pleasure—"Ha ! who has given me this."

99. Then after bowing to the brahmin and circumambulating him he should be allowed to go. Thus, O bird, the gifts are made to the brahmin.

100. Gifts of cow, house, bed or virgin should not be made to many simultaneously. If gifts are divided among brahmins they bring about the downfall of the giver.

101. O Tārkṣya, listen to the benefit that accrues to one who makes a gift thus. For a hundred divine years or more he is honoured in heaven.

102-104. As a result of the gift of a bed he acquires more benefit than he would by performing holy rites in *vyatipāta*[1] or *Kārttika* month or at the confluence of two *ayanas*[2] or eclipses of sun and moon at the holy city of *Dvārakā*[3], *Prayāga*, *Naimiṣa*[4] *Kurukṣetra*[5] or *Arbuda*[6] or on the Ganges or at the confluence of Sindhu with the ocean.

105-107. He will be born in the world of mortals, on the destruction of his karman, as a comely man, very rich, comprehending virtue, and a master of all sacred literature. Again after dying, he will go to Vaikuṇṭha seated in a divine aerial chariot, surrounded by celestial damsels. He then deserves the *havya* and *kavya* offerings and rejoices in the company of the pitṛs.

108-109. Whether performed on the aṣṭakas[7], on the new-moon day, on Maghā and on other pitṛ-days, hear, O Tārkṣya, the śrāddha, if the dead are turned in ghosts, is rendered ineffective without sapiṇḍīkaraṇa.

1. *vyatipāta*—a particular conjunction of stars.
2. The sun's passage, north and south of the equator.
3. *Dvārakā* or *Kuśasthalī* near the extreme western promonotory was the capital of the country Ānarta in the peninsula of Gujarat.
4. *Naimiṣa*—was on the river Gomatī in the Ayodhyā kingdom.
5. Modern Kurukṣetra (Panipat).
6. Modern Mount Abu in Rājasthan.
7. *aṣṭaka*—the eighth day of three months — pauṣa, māgha and phālguna on which the manes are to be propitiated.

110. Sapiṇḍīkaraṇa should be done at the end of the year after death. Ṣoḍaśī should be performed for the purification of the corpse.

111. For the purification of the mane's lineage fifty (?) should be added. Further action may be taken by adding more. For the śūdra, the same is done at will.

112. Presently, sapiṇḍana should be done within the period of twelve days accompanied by sacrifice. Until it is done the ghost hovers round the fire. Hence, sapiṇḍana with fire shall be done within twelve days.

113. Gayā śrāddha or amāvāsyā śrāddha should not be done in the middle of the year without sapiṇḍīkaraṇa.

114. If there be many co-wives and if only one has a son, all of them shall be deemed to have a son, by that son alone.

115. Asapiṇḍa son should not perform mane's rites in fire. If he does so, he will incur the sin of slaying his father.

116. If a woman discards her life, after the death of her husband[1], her sapiṇḍana should be done along with that of her husband.

117. Whosoever may be the father's wife—vaiśyā or kṣatriyā, the son is entitled to perform sapiṇḍana for her.

118. If a brāhmaṇa has married a śūdrā, then the son should perform *ekoddiṣṭa* śrāddha for her (but not sapiṇḍana).

119. The sons born in four castes should be united with their respective mothers by the sapiṇḍana rite.

120. When a śrāddha is done in *anvaṣṭakya*[2], when a śrāddha is meant for prosperity, then during sapiṇḍana separate piṇḍa should be done for the father as well as mother.

121. The sapiṇḍana of the mother should be done with the grandmother and of father with the grandfather. This is what I think, to be proper, O Tārkṣya.

1. According to this Purāṇa, for a woman, ascending the pyre of her husband was optional.

2. *anvaṣṭakya*—a śrāddha performed on the ninth day of the dark half of the three months following the full moon in *Mārgaśīrṣa*, i.e. Pauṣa, Māgha and Phālguna.

122. If a woman dies sonless, the husband should perform sapiṇḍana and she should be duly united with three mothers.

123. If a woman has neither son, nor husband, then her sapiṇḍana should be done by her brother or husband's brother or in their absence by a successor.

124. If the woman has neither husband nor son nor a clansman nor the husband's brother, then her brother should perform ekoddiṣṭa.

125. If sapiṇḍana is left out by negligence or due to some other obstruction then navaka, ṣoḍaśa and annual śrāddha should be performed.

126. A wise man will do all this after the cremation has taken place but not otherwise. (If the man has died unknown and hence not cremated) the descendents should make an effigy of grass and burn the same in fire.

127. It is the son who should do the sapiṇḍana of his father not the father of the son. Due to affection the sapiṇḍana of the son should not be done by the father.

128. If there be many sons, only the elder should perform the obsequial rite. Navaka śrāddha, sapiṇḍana, ṣoḍaśa śrāddhas should be done by one only.

129. Even when the property is undivided, the sages have stated that only one son can perform the funeral rites.

130. If divided the others too can perform the rites separately, each of the sons doing the same rite himself.

131. If the sixteen śrāddhas are not performed for the deceased his ghosthood becomes permanent, even if hundreds of śrāddhas are performed in his favour.

132. For a sonless person, his brother, brother's son, sapiṇḍa, or disciple may do sapiṇḍana.

133. For all sonless persons, the daughter can perform sapiṇḍana through ṛtvij or a purohita.

134. If after the death of father, an eclipse takes place within a year, the sons should neither do pārvaṇa nor nāndīmukha.

135. Similarly, during great calamities within the year, Tīrtha śrāddha, or Gayā śrāddha or any other śrāddha for the manes should not be done at all.

136. No piṇḍa should be offered to the manes if their sapiṇḍana has not taken place.

137. According to some, gifts for the Yajñapuruṣa and for the deities can be made even if the year is not complete.

138. Whatever is given to the manes except arghya and piṇḍa all that should be done according to the prescribed method.

139. The manes of the deities are deities; the manes of the manes are sages; the manes of the sages are deities; father wins through them.

140. The lord of sacrifice is the lord of all manes, deities and men. Whatever is given to him, is given to all.

141. If the son performs the śrāddha of his father within the year of his (father's) death he is absolved of the fruits of his sinful acts performed in several births previously.

142. If no piṇḍa is gifted and no water libation is made the deceased obtains ghosthood and moves in air oppressed by hunger and thirst.

143. If father obtains ghosthood, rites due to the manes are of no avail. If mother obtains ghosthood, the manes rites for the father do not cease to be.

144. If mother is dead, father is alive, the sapiṇḍana should be done with the grandmother if she is already dead (but should wait if she is alive).

145. O bird, hear. I tell you the truth : For those dead persons whose piṇḍa has not been united, no śrāddha and no water-libation is fruitful even if offered a thousand times.

## CHAPTER THIRTYFIVE

### *Sapiṇḍīkaraṇa and Śrāddha*

*Garuḍa said*:

1-3. O lord, I have another doubt, please clear it. Suppose the mother of a man dies but all other relatives such as father, grandfather, great grandfather and great great grand-

father and their wives are alive (except of course the mother) with whom shall the lady be joined in Sapiṇḍīkaraṇa ?

*The lord said* :

4. O bird, I shall repeat the mode of *sapiṇḍikaraṇa* already mentioned to you. The lady in question shall be joined to Umā, Lakṣmī and Sāvitrī.

5. Three generations from one are those who share the piṇḍa. The next three generations are those who do not share the piṇḍa. The next three generations are those who receive the wipings of the food-offerings sticking to the hand and the tenth is near the line.

6. These are the names assigned to men in one's father's as well as mother's family. The householder who performs the śrāddhas saves ten preceding and ten succeeding generations.

7. When *sapiṇḍikaraṇa* is done, the householder is considered first (i.e. reckoning is made from him). His fourth grandfather, i.e. the great-great-grandfather is tyājaka for him i.e. neither piṇḍa nor water libation is offered for him.

8. Grandfather of the fourth degree of the first tyājaka is the first lepaka [i.e. the 7th grandfather reckoning from the householder]. Grandfather of the 4th degree of the first lepaka is in the 10th degree since he is the fourth in reckoning from the 7th one.

9. The householder is one, ten generations before and ten generations after. These twentyone generations are meant whenever the word *twentyone generations* is used.

10. Now, listen to the benefit accruing from performing the śrāddhas and offering gifts according to śāstras in favour of the dead.

11. The father blesses the performer with the birth of sons, the grandfather with cattle-wealth and the great-grandfather with coins of gold.

12. Such are the benefits derivable from śrāddhas and tarpaṇas. The great grandfather blesses one with plenty of foodstuffs.

13. O bird, the man whose line is broken shall stay in hell permanently like an elephant stuck in the mud.

14. Or he may be born in other species of living beings such as a tree, a bird, a reptile. If a child is born and dies, the man cannot be freed from hell, still.

15. For his sake the *Nārāyaṇa bali* should be performed by his preceptor or disciple or even by a distant relative.

16. He will be freed from sins and saved from hell. He will stay permanently in heaven. No doubt need be entertained on this account.

17-18. If a member of the brahmin caste dies on days when the moon is in conjunction with any of the stars Dhaniṣṭhā and the four succeeding ones, ending with Revatī, it is very inauspicious. Cremation or water libation is not performed during those days.

19. Even if the family is excessively miserable no job for livelihood should be taken up during these days. Every job shall be done after the five days are over.

20. Great distress will befall sons and clansmen of the dead who dies on any of these five days. Loss in the house is also inevitable.

21. Still if the immediate cremation is conducive to the welfare of the people the cremation with the following extra procedure can be duly performed and an immediate offering in the fire can also be made.

22. The immediate offering is held to be sacred in regard to the body to be cremated. The body is well consecrated with mantras by the brahmins duly.

23. Four effigies of Darbha are consecrated with the mantras of the nakṣatras. These are thrown beside the corpse.

24. Cremation is proceeded along with the effigies. On the expiry of the period of impurity the son shall perform rites for tranquillity and peace.

25. The man who dies on any of these five days does not attain salvation unless for his sake the gingelly seeds, cow, gold and ghee are gifted away.

26. Gifts are made to brahmins to ward off impending calamity after the expiry of impurity period. Gifts help the deceased attain release from the bonds of his previons actions.

27. Food-stuffs, sandals. umbrella, gold coins, clothes and other gifts are given to the brahmins for redemption from all worldly sins.

28. Whether it is a young man or an old man or a child, if any one dies in five days and no redemptionary rites are performed it will create obstacles.

29-32. In the śrāddha for the deceased the following eighteen are prohibited; benediction, twice-twisted *darbhas* recital of *svasti astu* (hail), *praṇava* (oṁ), *Ekoddiṣṭa*, *Agnikaraṇa* (consigning cooked rice to the fire, *Ucchiṣṭa* (leavings of food), *Vaiśvadeva śrāddha*, *Vikira*, (scattering of cooked rice bits), recital of the words *svadhā*, *Pitṛ*, and *Anu Āvāhana* invocation, lighting of the torch (*ulmuka*) the circumambulation, following upto the border, offering of gingelly seeds into the fire (Tilahoma) and Pūrṇāhuti. If these are included in the rites, the performer will suffer utter destruction. O son of Kaśyapa, I have already told you about the sixteen śrāddhas.

33-34. The sixteen śrāddhas already mentioned are:— One at the place of death, then midway to the cremation ground, at the funeral pyre, in the hand of the corpse and the fifth *Prātiveśyaka* offered to the spirits living in the cremation ground, the sixth at the collection of ashes and bones, then the piṇḍas offered during the ten days. Thus sixteen in all.

35-36. O Tārkṣya, listen to another mode of reckoning sixteen śrāddhas. Ten daily piṇḍas, one extra at the collection of bones, then five for Brahmā, Viṣṇu, Śiva and others. These sixteen śrāddhas are reckoned by persons who know the Ritual.

37. O bird, a third method of reckoning the sixteen śrāddhas is as follows:— the twelve monthly śrāddhas together with that on the eleventh, that on tripakṣa (after the expiry of six weeks) and those on the two riktā days.

38. The first set of sixteen śrāddhas are for purifying the corpse. The fifty śrāddhas are for purifying the line of Manes (pitṛpaṅkti).

39. If enjoining (*sapiṇḍikaraṇa*) is devoid of fifty śrāddhas it shall not reach the pitṛs. The redemption from ghosthood is possible only if fifty śrāddhas are performed.

40. If the performance of fifty śrāddhas is even slightly deficient, the presence of pitṛs cannot be effected. It is corollary to the fifty śrāddhas that the descendent should perform sapiṇḍana (effectively).

*The rules regarding the cremation of the corpse*

41-43. The hands and feet of the dead together with the covering cloth should be tied to the bamboo bier. If this is not done, there is risk of an attack by the piśācas. If the dead body is taken out during the night there is a fear from spirits roaming in the sky. The dead body should not be left unattended. By touching it mishaps may occur.

44. When there is dead body in the middle of the village and if any one takes food with that knowledge, that food is known as flesh, and water as blood. (No one shall take food or water before the dead body is removed).

45. When there is a dead body in the village the following is avoided: Chewing the betel; chewing the tooth-brush twig, taking food, sexual intercourse and offering of piṇḍas.

46. Ceremonial ablutions, gifts, sacrifices, water-libations and worship of gods are futile when performed with a dead body in the village. The convention holds good for all kiths and kins.

47. O lord of birds, this convention prevails among cousins and kins. If it is violated, the dead man is tarnished by sins.

## CHAPTER THIRTYSIX

*On fast and pilgrimage*

*Garuḍa said* :

1-4. Why is the rite of fasting considered holy and the bestower of salvation? What is the goal attained by a person who had left his house and died in a holy centre? What is it

if he died before reaching the holy centre? What is it if he died in the house itself? What is it if he died in a cottage (as a Vānaprastha) or if he took to Sannyāsa either in the holy centre or in the house. How shall the rites be performed in such cases? What is the procedure if he does not die a proper death? O lord, what are the rules if the performer wavers and does not stand on his resolve? What are the rites which enable him to achieve realization?

*The lord said* :

5. If any one observes the rite of fasting and dies he will cast off his human form and become equal in lustre to me.

6. He will have the benefit of performing as many sacrifices, complete with due fees as the number of days he was able to live observing the rite of fasting.

7. If such a death takes place after taking to Sannyāsa whether in the holy centre or elsewhere the benefit accruing from the same is twice that of the previous one.

8. If a person suffering from an incurable disease such as plague etc. observes fast and dies he has no rebirth. He rejoices in heaven like a deity.

9. If a sick man takes to Sannyāsa he is released from the cycle of rebirth in this world of sorrows and afflictions.

10. Brahmins should be fed everyday. Gifts of a vessel full of gingelly seeds or gifts of lamps according to his capacity should be made. Gods should also be worshipped.

11. If gifts are made in favour of the dead, his major and minor sins are washed away. On death, he attains immortality on par with sages.

12. Hence, observance of fast enables men to attain heaven. Man should strive for salvation when his body is in perfect health.

13. The deities Brahmā and others bestow contentment and nourishment on the man who forsakes his sons, wealth and goes to a holy centre.

14. If a person dies after observing the fast on reaching the holy centre or on the way, he goes to the sphere of sages.

15. If a person dies at home after observing the fast he alone will sojourn in heaven leaving the members of his family.

16. If a person casts off food and water and drinks only the water from my feet he is not reborn on the earth.

17. The family deities protect the man who goes to a holy centre and abstains from food. The emissaries of Yama guard him. No torture at the hands of Yama's attendants is in store for him.

18. A person who makes frequent pilgrimages to holy centres can destroy sins. The person who cremates him, if he dies, enjoys the benefit of making the pilgrimage.

19. A frequent visitor to holy centres, even if he dies outside the holy centre, is reborn as an intelligent Brahmin well-versed in the Vedas at a holy place and in a noble family.

20. If a man observing fast, O Tārkṣya, survives it he should invite brāhmaṇas and gift away his possessions.

21. Following the instructions of brahmins he should observe Cāndrāyaṇa and Kṛcchra. He should never tell a lie thereafter. He shall practise virtuous actions.

22. When a person returns to his own house after making pilgrimage to the holy centre he should take the permission of pious brahmins and perform expiatory rites.

23. If a person is able to make pilgrimage to holy centres at the stage of death after previously making gifts of gold, cow, land, elephant and horses, he is the most fortunate of all.

24. A person starting on a pilgrimage when death is imminent should make gifts of cows at every step if the act is not involved in violence.

25. The sin committed at home is washed off by oblutions in holy waters, while the sin committed at the holy centre becomes adamantine and is never washed off at all.

26. There is no doubt in this that he will be distressed for ever by those sins as long as the sun, the moon and the stars shine. O bird, the gifts made therein are of everlasting benefit.

27. Even indigent persons when sick should make gifts. Such gifts should consist of a cow, gingelly seeds, gold and of seven grains.

28. On seeing a person making liberal gifts, the deities, sages and Citragupta are excessively delighted.

29. So long as one is in free possession of one's wealth, one should make it over to the brāhmaṇas. After death, the entire wealth goes to others. Who will not therefore have the grace to give ?

30. By offering gifts of wealth to brāhmaṇas, the sons in fact, prepare for their salvation along with sons, grandsons and great grandsons.

31. What is given to father will be requited a hundredfold; to mother a thousandfold; to a sister a hundred thousand fold and to a brother manyfold.

32. If, out of covetousness, a person does not give any thing during sickness, that miserly sinner will indeed repent after death.

33. Wealth is acquired with strain and stress. It is naturally unsteady. The only solution is in being gifted to others. Otherwise there awaits only disaster.

34. Just as an unchaste wife laughs at her husband who fondles the son too much, as also death laughs at a person who makes fuss about protecting himself, and the earth laughs at a person who guards too much his wealth.

35-36. A virtuous man of liberal temperament and gentleness, even after acquiring a lot of wealth, considers it to be as useless as a blade of grass. He feels no torment, no delusion and no fear of the emissaries of Yama at the hour of death.

37. The after-effects of death in water last for seven thousand years; those of death in fire for eleven thousand years; those of death in scorching sun for sixteen thousand years; those of death in a battle for sixty thousand years; those of death in thwarting the seizure of cow for eighty thousand years, and O Bharata, those of death in fasting are everlasting.

## CHAPTER THIRTYSEVEN

### *Gift of a Vessel filled with water*

*Garuḍa said* :

1-2. O lord, please explain to me the mode of giving water-jar precisely. What are the rules of giving ? How many vessels should be given ? What are their characteristics ? By what stuff are they to be filled ? To whom are they to be given ? When are they to be given to propitiate the dead ?

*The lord said* :

3. O Tārkṣya, now I shall explain the mode of gifting a water-jar. It should be offered to the brahman in favour of the dead along with a rice-ball and the libation of water.

4. For the pleasure of the dead on their way to Yama's abode, these vessels should be given on the twelfth day, after six weeks, after six months or at the end of a year.

5. The vessel should be placed on the ground cleaned and smeared with cowdung. They should be filled with cooked food and water.

6. Satiating food should be given to the dead. The dead man is delighted thereby as he goes along with the attendants of Yama.

7. On the twelfth day, twelve such jars should be given.

8. A Vardhanī [a vessel] filled with cooked food and water should be given to a brahmin with Viṣṇu in view after due *saṁkalpa*.[1]

9. A single vessel should be given in favour of Yama. Thereby, the dead man attains release. Another vessel should be given in favour of Citragupta. Thereby, the dead man remains happy at Yama's abode.

10. Sixteen vessels filled with cooked black gram and water should be given to sixteen brāhmaṇas, one to each.

11. The sixteen śrāddhas are performed beginning with Utkrānti-śrāddha (the first of the series).

12. From the eleventh day a vessel should be given every day for a year.

1. *Saṁkalpa*—a solemn vow to perform an observance.

13. A Vardhanī filled with cooked rice and water should be given everyday for a year along with a bamboo vessel.

14. A vessel full of water should be given to a brahmin, after covering it with a cloth and scenting it with fragrant stuffs.

15-16. Every day, O bird, with due saṁkalpa, a vessel should be given to a brahmin well versed in the Vedas and observing all rites. He must be a deserving person, not a fool. Only the man who is endowed with Vedic lore can cross and enable others to cross the ocean of worldly existence.

## CHAPTER THIRTY-EIGHT

*On Salvation, Heaven, Gifts, Pilgrimage and good deeds*

*Garuḍa said* :

1-3. O lord, please explain to me the nature of salvation and heaven realizable or accessible by gifts or pilgrimages. How does a man attain salvation and how does he reach and stay in heaven for a long time ? What are the causes of fall of living beings from heaven and other regions among the upper seven worlds.

4. After obtaining human form in any of the thirteen castes in Bhārata, if a man dies in a holy centre he is never born again.

5. The seven cities of Ayodhyā, Mathurā, Māyā, Kāñcī, Avantikā, Kāśī and Dvāravatī confer salvation.

6. If at the time when the vital airs have reached the throat (when death is imminent) a man says 'I have renounced', he attains the region of Viṣṇu after death and is not born again.

7. He has already tucked his clothes for his journey to his goal of salvation if he pronounces the two letters Hari even for once.

8. He who remembers me ever and anon saying *Kṛṣṇa, kṛṣṇa, kṛṣṇa* is lifted up by me from hell just as the lotus springs up breaking through the water.

9. Undoubtedly one attains salvation if one dies near a Śalagrāma stone which is powerful for annihilating all sins and defects.

10. There is no doubt in this that salvation is ever present wherever Śālagrāma stone or the stone of Dvāravatī or both are present.

11. O bird, by growing, nurturing, sprinkling, saluting and extolling the Tulasī plant Man's sin accumulated in various births is wiped off.

12. He who has taken ablution in the holy lake of Mānasa where wisdom is the eddy, truth the water and which removes the dirt of love and hatred is never tarnished by sins.

13. God is not present in wood, stone or clods of earth. He is present in our heart. Hence, one should invoke the heart which plays a prominent part in devotion.

14. Fishermen visit Narmadā, the holy river, every morning. But their mind does not become pure.

15. Men reap the fruits of their actions in accordance with their feeling; their goal in the other world is also befitting that. Their activity yields accordant fruits.

16. He who lays down his life for the sake of his preceptor, a brahmin, a woman or a child attains salvations.

17. After making various gifts to brahmins if a person dies during the period of fast he is freed from all bondage and attains salvation.

18-19. Such are the ways which lead either to salvation or heaven. In thwarting the seizure of cows, civil commotions and national calamities or disasters in holy places and temples, it is equally beneficent whether one succumbs or survives. Life becomes pleasant by making gifts and enjoyments. Death is efficacious in battle and holy places.

20. Casting themselves off, human beings whether of high, middling or low class attain their heavenly abode.

21-22. A man dying in Harikṣetra, Kurukṣetra, Bhṛgukṣetra, Prabhāsa, Śrīśaila, Arbuda, Puṣkara or Bhūteśvara attains heavenly abode for the period of a day of Brahmā and thereafter falls to the earth.

23. He who accords gifts to a brahmin devoted to the

observance sufficient to last for a year raises his family and is honoured in heaven.

24. He who offers a virgin in marriage to a brahmin well versed in the Vedas shall stay in Indraloka along with the members of his family.

25-26. By giving gifts a man shall reap the fruits thereof. There is no doubt in this that he who resuscitates and repairs tanks, wells, lakes, parks and temples in ruins reaps twice the merit derived by the original builder.

27-29. He who gives to a scholarly brahmin burdened with a family, ornaments for the ears, neck, fingers and arms, a cosy house fully furnished with utensils and other requisites, a cow and the contrivances to prevent chillness, gusts of wind and scorching heat, is honoured in heaven for thirty-five million years. The woman of the same caste who follows her husband in death attains heaven and stays for as many heavenly years as she spent human years in this world with him.

30. If a woman leaves her sons, grandsons and other relatives and follows her husband in death both of them attain heaven along with three generations.

31. Even if a woman has committed sins including evil intention against her own husband she can wash off her sins if she follows her husband in death.[1]

32. Even if the husband has been a sinner and wicked, his sins will be washed off if the wife follows him after death.

33. If a man offers only a morsel of bread to the needy he will be proceeding to heaven in an aerial chariot endowed with chowries and umbrellas.

34. If he offers maintenance sufficient for a year, the sins committed by him till his death are destroyed.

35. If he helps a brahmin to celebrate the marriage of his daughter, he washes off his sins of the past, future and present births.

36. The merit accruing from digging ten wells is acquired by digging a tank. The merit accruing from digging

1. Refers to *Satī* custom which seems to be optional when this Purāṇa was written.

ten tanks is acquired by digging a lake. O bird, a drinking water shed erected in a dry place is equal to digging ten lakes.

37. The drinking water shed erected in a dry place is equal to a gift to an indigent brahmin. He who shows mercy to living beings becomes a leader of the world.

38. By means of meritorious deeds like these one can attain heaven. After reaping the fruits of his virtuous deeds one becomes well established.

39. Leaving off useless insignificant activities one shall ever be virtuous. Gifts, truth and mercy constitute the essential characteristics of the three worlds.

40. A gift made to an indigent man is excellent; the worship of a Liṅga in a secluded place is so. If a man contributes to cremate the corpse of an orphan he reaps the fruit of performing millions of sacrifices.

## CHAPTER THIRTY-NINE

*Garuḍa said* :

1. O lord, out of compassion for me, please tell me the rules of impurity, for my knowledge and for the welfare of human beings.

*The lord said*:

2. O lord of birds, the impurity accruing from birth and death is fourfold. The rules of impurity are applicable to all the four castes.

3. The days of impurity are ten for the relatives on the father's and mother's side. People should avoid taking meals, during this period, with the relatives of the dead. The bereaved family should neither offer nor receive gifts, should neither undertake nor conduct sacrifices. The study of the Vedas and śāstras is strictly prohibited.

4. One should observe the following while performing obsequial rites : suitability of place and time, sufficiency of wealth, justification of purpose, validity of reason and his capability.

5. If a person is dead in the forest conflagration or in a foreign country, the relatives should take bath along with the dress; the impurity is soon removed thereby.

6. If a child is dead in the womb or is born dead, there should be no obsequial rite, no water-libation and no impurity at all.

7. Artisans, architects, physicians, slaves (male or female), kings and Vedic scholars are purified immediately.

8. He who is at fast or at sacrifice reciting the mantras or he who has set up a sacrificial fire or he who is a reigning ruler—these are exempt from impurity as also those who are exempted by the king.

9. In impurity accruing from birth, the rules are less strict. Mother is purified after ten days, father just after taking bath.

10. During the days of marriage, festivity, sacrifice, if a person dies, there is no impurity. The food-stuff collected for use can be utilized by the persons concerned. This is what Manu has said.

11. In birth the relatives incur no impurity. Impurity attaches to parents alone. Primarily, it is the mother who becomes impure. Father is purified by the touch of water alone.

12. In birth or death impurity lasts for ten days, O bird.

13. By giving food to the hungry and the indigent, the parents get rid of impurity—the sages have declared.

14. Man is purified after bathing in water from the earthen jar mixed with gingelly seeds and clay from holy places.

15-16. He should gift some articles to the village assembly, gold, cow and bull to a brâhmaṇa. If kṣatriya he should do the same twice, if vaiśya thrice, if śūdra four times. Wealth should be given to a brahmin.

17. A person distanced by seven or eight generation or he who has not undergone a Sacrament incurs no impurity.

18. For men who have lost life for the sake of a brahmin, a cow, a woman or in the battlefield, infirmity lasts only for a single night.

19-20. Brahmins do not incur impurity if they are engaged in an auspicious rite. Those who arrange cremation of an orphan child with the brahmin assisting them in this act become purified as soon as they take bath.

21. When śūdras, following a corpse, reach a pond or a stream or a reservoir, they should return home. While returning they should be glanced at by a brahmin which is enough for their purification. This is what the Vedic scholars say.

## CHAPTER FORTY

*On accidental death*

*Garuḍa said*:

1-2. O lord, I wish to hear this explained. Some brahmins have tragic deaths. How is the passage in regard to those ? What is their place ? What is their goal ? What are the rules of observance in regard to them ? Please tell me the after-effects of such untimely unnatural deaths ?

*The lord said* :

3. O Garuḍa, I shall tell you in detail about their passage, rules of observance and place. It is a great secret—the rite in case of abnormal death.

4-12. There are people who are dead by fasts, killed by fanged animals, dead by strangulation, who are slayers of preceptors killed by wolves, who die of arson or imprecations of brahmins, who die of cholera, who commit suicide, who fall

from a peak and die, who hang themselves to death, who are drowned in tank, river or ocean,—listen to their plight. These go to hell. Those who are killed by the mlecchas and other infidels, who are defiled by dogs, jackals, etc., who are not cremated, who are full of germs, who die of leaping or great ailments or contact with foul women, or an attack by a low-born person, who die of water, of serpent-bite, who are struck by lightning, killed by fanged beasts, who die of falling from trees, who are defiled by women in menses and impurities who are śūdras, washermen and others, who are likely to fall into hell by committing sin or escaping it become ghosts—for such persons there is no rite of cremation, no water-libation, no rite of obsequy and no observance of impurity. For these people, O Garuḍa, the rite of Nārāyaṇa bali should be performed. Now, for the benefit of the entire world, I shall narrate the procedure of this rite that dispels the fear of sins.

13. For a brahmin, the rite should be performed within six months; for a kṣatriya within three months; for a vaiśya within a month and a half and for a śūdra immediately.

14-15. The Nārāyaṇa bali should be performed through brahmins in *Gaṅgā*, *Yamunā*, *Naimiśa* and *Puṣkara*[1] in a tank full of water, in an eddy of pure water, in a cow-shed, in a house or in a temple in front of Kṛṣṇa's image.

16. Water-libation should be performed with mantras from the Vedas and the Purāṇas. With the articles of worship lord Viṣṇu should be propitiated.

17. Rites accompanied by reciting the Puruṣa-sūkta and Viṣṇu mantras should be performed. Facing the south, the dead should be identified with lord Viṣṇu.

18. The mantra runs thus! "May the lord Puṇḍarīkākṣa who has no beginning, no end, who bears on his person a conch, a discus and a mace confer salvation to the dead.

19-20. After offering water-libation, the house-holder who is not affected by passion and hatred, who is pure, restrained in senses, devoted to virtue and benevolence shall observe silence along with his kinsmen, O Garuḍa.

1. *Puṣkara*—the same as modern Puṣkara in Rajasthan.

21. Then he shall perform eleven śrāddhas with full concentration observing all rules.

22-23. He should make various gifts of water, grain, wheat, Priyaṅgu, cooked rice soaked in ghī, silver coin, umbrella, turban, cloth, vegetables, milk, honey and sandals.

24. Gifts should be made to all without depriving any-one of the line of those assembled. The rice-balls placed on the ground should be accompanied by scents, flowers and grains.

25. Gifts made to brahmins should be in accordance with the Vedic and śāstric injunctions. Water-libation should be offered separately through a conch or a copper vessel.

26. The performer of rites should hold breath and kneel on the ground. He should first give the arghya and then perform ekoddiṣṭa.

27. The first rice-ball should be offered with the mantras *āpo daivi*[1], *madhumati*[2] and the second with the mantra *Upayāmagṛhitosi*[3].

28. The third rice-ball is given with the mantra *yenā pāvaka cakṣasā*,[4] the fourth with the mantra *ye devāsaḥ*[5], and the fifth with the mantra *samudraṁ gaccha*.[6]

29. The mantra *agnirjyotiḥ*[7] is for the sixth, *hiraṇyagarbhaḥ*[8] for the seventh, *Yamāya*[9] for the eighth and *yajjāgrat*[10] for the ninth.

30. The mantra *yāḥ phaliniḥ*[11] is for the tenth and *bhadraṁ karṇebhiḥ*[12] for the eleventh. Thus all the rice-balls should be offered. After this, he shall perform the śrāddha for eleven deities on the next day.

1. VS. 12.35
2. ṚV. IV. 57.3
3. VS. VII. 4ff.
4. ṚV. I.50.6
5. ṚV. IV. 35.8
6. VS. 6.21
7. VS. 3.9
8. VS. 13.4
9. VS. 37.11
10. VS. 34.1
11. ṚV. 10.97.15
12. ṚV. 1.89.8

31. Five brahmins should be invited and arghya given to them. They should be learned, of good conduct, most excellent in their family, free from physical decrepitude and noble. Never should they be of the condemnable type.

32. The image of Viṣṇu should be made of gold, that of Rudra of copper, that of Brahmā of silver and that of Yama of iron.

33. The effigy of the dead should be made of lead or Darbha grass. Nyāsa of Sāmavedin should be conducted with the mantra *Yamāya tvā*.

34-35. Lord Govinda should be placed in the west with the mantra; *agna ā yāhi*,[1] Prajāpati in the east with the mantra *agnim īle*;[2] Yama in the south with the mantra *iṣe tvā*[3] and in the middle a mystic diagram should be drawn on the ground where the body of darbha grass is placed.

36. In five vessels containing five gems there be invoked Brahmā, Viṣṇu, Rudra, Yama and the dead person.

37. The cloth, the sacred thread and the coins should be separate for each deity. The mantras too are separate for each deity.

38. Five śrāddhas are performed separately for the deities with due observance of rules, and water is poured over the piṇḍas separately.

39-41. Water with gingelly seeds shall be taken in a conch or a copper vessel or if it is not available in an earthen vessel along with the articles of worship. O lord of birds, the following articles should be gifted to a pious brahmin—seat, sandal, umbrella, coins, water pot, vessel, foodstuffs and grains, thus constituting the eight padas as well as a copper vessel with gingelly seeds along with gold and compatible *dakṣiṇās*.

42-43. Fields with grain plants already grown should be gifted to a Ṛgvedin, a milch cow to a Yajurvedin, a new cloth to a Sāmavedin with Lord Śiva in view, and similarly gingelly seeds and iron with Yama in view. The sacrificial fee should be paid to the officiating priests.

1. ṚV. 616.10
2. ṚV. 1.1.1
3. ṚV. 1.1.22

44. An effigy should be made with the medicinal herbs. O Kāśyapa, Palāśa leaves and bunches should be split into several pieces.

45. The hide of a black deer should be spread and the effigy of kuśa grass placed over it. Three hundred and sixty blades of kuśa grass representing the number of bones in the body should be used.

46. The blades of kuśa grass should be tied well to constitute the different limbs. Forty blades of kuśa grass at the head and ten at the neck.

47. Twenty in the region of the heart, twenty in the belly, hundred in the thighs and twenty at the hips.

48. Four for the penis, six for the testicles, ten for the toes. This is the procedure to represent the bones.

49. A coconut is placed at the head; a silver piece in the palate; five gems in the mouth and a plantain fruit in the tongue.

50. Sands represent the entrails; saffron is placed at the nose; clay represents the fat and cow's urine the urine.

51. Sulphur represents the Dhātus (the principal constituents of the body). Haritāla[1], Manaḥśilā[2] and fried barley flour represent flesh and honey represents the blood.

52. A clump of twigs and leaves represents the matted hair, hide of deer represents the skin, mercury represents semen and brass pieces the faeces.

53. Manaḥśilā is scattered over the body, gingelly cakes on the joints, palm leaves on the ears and two Guñjas (berries) on the nipples.

54. Lotus petals are placed on the nose and the umbilical region; brinjal on the testicles and red garlic on the penis.

55. Ghī should be applied over the navel. Lac represents the loin cloth. Pearls are placed at the breast and saffron over the head.

56. Comphor, incense, aguru, garlands are used to

1. Yellow orpiment
2. Red arsenic

decorate the effigy. It is clothed with silken cloth. A gold piece is placed over the chest.

57. Ṛddhi (success) and Vṛddhi (prosperity) represent the arms, two chowrie pieces the eyes; red lead is applied to the corners of the eyes. Betal leaves are offered (to the mouth).

58. Thus, the worship of the dead is performed with different medicinal herbs. Due rites are performed in fire and sacrificial vessels are kept around.

59. The dead body is sanctified by the mantras *śanno devi*[1], *punantu mā*[2], *imam me Varuṇa*[3] and by the water from the *śālagrāma stone.*

60. A good milch cow and a vessel full of gingelly seeds is gifted with Viṣṇu in view.

61. Gingelly seeds, iron, gold, cotton, salt, cow—each of them is considered to be pious.

62. Then, Vaitaraṇī[4] decorated with ornaments should be given accompanied by a śrāddha.

63. Then rites for the release of the ghost should be performed with Viṣṇu in view.

64. The Preta is mystically discharged. The corpse or the effigy is cremated while meditating upon Viṣṇu.

65. (On the cremation of effigy) three days' impurity is observed; Otherwise, impurity lasts for ten days while a rice-ball is offered on each of the ten days. All other rites are performed for a year. Thereby the dead man attains salvation.

## CHAPTER FORTYONE

### *Releasing the Bull (Vṛṣotsarga)*

*Lord Viṣṇu said* :

1. O lord of birds, the rite of releasing the bull (*Vṛṣotsarga*) should be done, as prescribed in the month Kārttika

1. ṚV. 1.9.4
2. VS. 19.37
3. ṚV. 1.25.19
4. Here by *Vaitaraṇī* a cow is meant, not the river.

or on the full-moon day (purṇimā) or on other auspicious days.

2. One should get married, release the bull, perform Nāndīmukha[1] and establish fire.

3. Fire should be established beside the water reservoir, well, cowshed and everything should be done according to marriage rites such as the recitation of the mantras by the brahmins.

4. He should do *pātrāsādana*, *śrapaṇa*, *upanayana*, etc. At the end of *paryukṣaṇa*, the brahmin should do home.

5-6. Six offerings should be made with the mantra *prathama ahar*[2] to Agni, Rudra, Śarva, Paśupati, Śiva, Bhava, Mahādeva, Īśāna, Yama.

7. Once, homa should be made with *piṣṭaka* by reciting the mantra *Pūṣā gā*[3]. Homa should be made both with *caru* and *Pāyasa*.

8-9. First *vyāhṛti*[4]-homa should be made, then *Prāyaścitta*, *Saṁśrava-prāśana*, *Praṇītā parimokṣaṇa* and *Pavitra-pratipatti*. *Dakṣiṇā* should be given to the brahmins officiating at the sacrifice. By reciting *ṣaḍaṅga* mantras dedicated to Rudra, the ghost obtains release.

10. Bull of one colour and a calf should be bathed and decorated with ornaments.

11. By releasing the twins the ghost obtains release. Then water-libation should be made by reciting the mantras. The brahmins should be feasted and gratified with the sacrificial fee.

12. Then ekoddiṣṭa should be performed accompanied by water libation and gifts of food.

13. This should be done on the twelfth day and in each month separately. The prescription relates to the release of the ghost.

1. A *Śrāddha* ceremony performed in memory of the manes preliminary to any festive occasion such as marriage.

2. Not mentioned in Bloomfield's Vedic concordance.

3. ṚV. VI. 54.5

4. *Vyāhṛti homa*—Oblations poured into the fire by muttering the formula: *bhūḥ svāhā, bhuvaḥ svāhā, svaḥ svāhā*.

## CHAPTER FORTYTWO

*On bestowing gifts*

*The lord said* :

1. As a calf can trace its mother cow among a thousand cows, so also the actions done in previous births can follow the doer.

2. The sun, Varuṇa, Viṣṇu, Brahmā, moon, fire and lord Śiva appreciate the person who gifts plots of land.

3. There is no gift equal to the gift of land, no treasure equal to landed property, no virtue equal to truthfulness and no sin equal to falsehood.

4. Gold is the first offspring of fire, land of Viṣṇu, and cow of the sun. He who gifts gold, cow and land actually makes a gift of three worlds.

5. He who gifts knowledge, land and cow is blessed. Reciting Epics and the Purāṇas, cultivating seeds in the fertile land and milking the cow save people from the distress of hell.

6. Even persons committing heinous sins are purified merely by making gift of a cow or a plot of land.

7. If someone seizes cows or land unlawfully due to greed he should be stopped. He goes to hell who does not protect these.

8. Even when the vital airs stick to the throat (when death is imminent) actions unworthy of performance should not be carried out; only worthy actions should be followed. This is known to Vedic scholars who have declared thus.

9. There is as much of sin in seizing cows or land as that which results from slaughtering a thousand cows, in doing an evil action or in depriving someone of his lovelihood. In helping someone to secure the means of livelihood, the benefit that accrues is equal to that of the gift of a hundred thousand cows.

10. It is better to give away a cow once for all rather than give away a hundred cows and seize one. It one seizes a cow he cannot expiate for that sin by even giving a hundred cows.

11. If a person voluntarily gifts something and wontonly seizes the same he becomes a great sinner. He goes to hell where he stays till the universe is dissolved in Deluge.

12. The merit that accrues to one in offering protection to a poor brahmin who is emaciated due to unemployment cannot be surpassed in sacredness even by performing a horse sacrifice accompanied by all sacrificial fees.

13. The merit one secures by guarding the Vedas and performing sacrifices accompanied by sacrificial gifts cannot equal the merit of protecting a weak brahmin.

14. The Vehicles and forces maintained with the wealth misappropriated from the brahmins break down at the time of battle like bunds made of sand.

15. If one seizes land gifted by another he is reborn as a worm in faeces where he remains for sixty thousand years.

16. The brahmanical asset enjoyed by the deception of affection burns the entire family till the seventh generation. The same if enjoyed stealthily burns the race so long as the moon and the stars shine in the sky.

17. Clever persons may be there who can digest powdered iron or stone or even poison. But is there a man in the world who can digest the property of a brahmin ?

18. By destroying the wealth of gods (temples), by seizing a brahmin's wealth or by dishonouring and slighting a brahmin a family falls in esteem.

19. There is no question of dishonouring a brahmin though devoid of learning. No one performs homa in ashes instead of in blazing fire.

20. Gifts made during the transit of the sun from one sign of Zodiac to the other, Havyas and Kavyas offered at that time enable one to be honoured in heaven for seven Kalpas.

21. Out of the three—acceptance of monetary gifts, imparting knowledge to the seeker and presiding over another man's sacrifice, acceptance of monetary gifts is the best. The sin, if any, in the acceptance of monetary gifts is removed by *japas* and *homas* but even the Vedas do not sanctify a person who presides over another man's sacrifice but himself does not perform any sacrifice.

22. A person who performs japas and homas and abstains from accepting cooked food from others is not tarnished by any sin even if he accepts the gift of the whole earth, full of precious jewels.

## CHAPTER FORTYTHREE

*On performing a Śrāddha*

*The lord said* :

1. Those who violate rules for the observance of rites in water and fire, those who break vows of renunciation and fast should make gifts of cow or bull for the purity of sense-organs.

2. Either the mother or a kinsman can perform the expiatory rite on behalf of a boy less than twelve but above four.

3. Boys of less than four years in age can never be guilty or sinful. Even the king cannot punish them. There is no expiatory rite prescribed for such boys, in the śāstras.

4. If a woman falls sick after the menstrual blood has come out let her discard her cloth on the fourth day and touch the havis. She becomes pure thereby.

5. Sometimes, a person is ill and the necessity arises for an ablution. In the circumstances, a healthy man should take ablution ten times. He should touch the sick man after every bath. Thereby, the sickman is purified even without ablution.

## CHAPTER FORTYFOUR

*On accidental death*

*Lord Viṣṇu said* :

1-3. O bird, now listen. Those who die of their will, or through horned animals, toothed animals, reptiles, low caste people (Cāṇḍālas), suicide, poison, beating, water, fire, air, hunger are counted among great sinners. So also the women of bad character.

4. Such sinners do not deserve *nava-śrāddha* or cremation or *sapiṇḍana* or sixteen śrāddhas.

5. Just as money is thrown in water, or sacred fire on the cross-roads, similarly, rites performed for the sinner bear no fruit at all.

6-8. However, when the year is complete, the affectionate descendents should do the following : They should worship lord Viṣṇu and Yama on the eleventh day of the bright half of the month with incense, flowers, uncooked rice and offer the rice-balls soaked in ghī and mixed with honey and gingelly seeds. This all the performer should do in silence, facing the south, putting the sacred thread on and meditating on lord Viṣṇu and Yama.

9. Then taking the articles of worship together he should throw them into the water, muttering all the while the personal name and the surname of the dead.

10. Then again, he should worship lord Viṣṇu and Yama with sandal paste, flowers, incense, lamp and eatables.

11. He should keep fast on that day and invite the brāhmaṇas of noble families, of good character, learned and austere.

12. They may be nine or seven or five, according to his ability. Next day, at noon, Viṣṇu and Yama should be worshipped.

13. The brahmins should be seated facing the north. Lord Viṣṇu and Yama should be invoked and worshipped.

14. The performer of the rite should keep wearing the sacred thread to the right. He should name the dead and think upon him, lord Viṣṇu and Yama and complete the rite.

15. He should remember his other ancestors too and offer piṇḍa to each separately or all together. Ten or five piṇḍas, as prescribed, should be offered.

16. First, he should offer a piṇḍa to Viṣṇu, then to Brahmā, Śiva, his attendents and then the fifth to the dead.

17. While offering a *piṇḍa* he should utter the name and surname of the dead and the name of lord Viṣṇu. Bowing with head, he should give the fifth piṇḍa to the departed soul.

18. Remembering the dead he should give, according to his ability, a cow, a plot of land, articles of food, gingelly seeds to the brāhmaṇas with *darbha* grass in hand.

19. So also coins, betel and corn should be given to the brāhmaṇas. The headman among the brāhmaṇas should be honoured with gold.

20. Taking the personal name and the surname of the dead the performer should gift the articles with the formula : *May Viṣṇu be pleased.* While the brāhmaṇas are leaving he should follow them with his face to the south and throw water over the earth.

21. While he throws water over the earth, he should mention the name and surname of the dead and pronounce : 'May the departed soul be pleased'. Then he should eat together with his friends and relatives, in perfect silence. The procedure should be repeated every year on the anniversary of the dead.

22. When all this has been done, the sinners go to heaven. So also when *sapiṇḍikaraṇa* has been performed.

23. If some one dies through water or by any other accident caused by inadvertence (and if he has no descendent to perform his obsequies) the king should perform the same as prescribed in the śāstras.

24. A man should not approach a serpent, willingly or unwillingly. In each fortnight of the month he should worship a nāga on the fifth day.

25. A replica of the nāga should be made of clay and worshipped with white flowers and scented sandal.

26. One should offer incense and a lamp and throw white rice-grains. So also corn with mango-juice and milk.

27. Similarly, money and clothes should be given.

One should eat only sweets on that day and perform a deva-śrāddha.

28. Then according to his ability he should offer an idol of snake made of gold to the best of brahmins. Then after giving a cow, he should say, 'O king of serpents be pleased.'

29. According to his means he should perform other rites too. All this should be done as prescribed in his own branch of the Vedas. Thus, he can effect the release of his ancestors from ghosthood and carry them forward on the path to heaven.

## CHAPTER FORTYFIVE

*The mode of annual śrāddha*

1. O Foremost among birds, I shall now tell you the mode of annual śrāddha. Either the kṣetraja or the aurasa son should perform the annual śrāddha in the manner as he performs the pārvaṇa śrāddha.

2-3. The other sons should perform ekoddiṣṭa and not pārvaṇa. If the father or the kṣetraja and aurasa sons do not maintain fire, they should not perform ekoddiṣṭa but should do pārvaṇa every year or they can perform ekoddiṣṭa also.

4-7. If either or both, the son and the father, maintain sacrificial fire, the annual śrāddha should be of pārvaṇa type and the kṣetraja or aurasa son should perform it. But some say whether the dead man does or does not maintain the sacrificial fire, ekoddiṣṭa should be performed on the kṣaya day. If there is kṣaya either at the time of amāvāsyā or in the *pretapakṣa*, the śrāddha should be of pārvaṇa type and can be performed by any son, while ekoddiṣṭa should be done for persons without sons or for women.

8. If at the time of pārvaṇa śrāddha the performer is defiled by impurity he should perform it on the expiry of impurity.

9. If at the time of ekoddiṣṭa there is any obstacle, the śrāddha should be performed in the next month on the same day.

10. The śrāddha of a śūdra should be performed silently (i.e. without reciting mantras) by his wives or sons. The same holds good in the case of a śrāddha of an unmarried girl in a brahmin family. So says Manu.

11. If two or more die at the same time, the bathing shall be done simultaneously with due mantras but śrāddhas should be performed separately.

12. The Śrāddha of the eldest should be performed first and thereafter according to the age. This is the procedure in simultaneous deaths.

13. He who does all this every year without fail will obtain the best of state having liberated all the manes.

14. If the day of death is not known nor the starting day, only the month is known then *darśa* should be the day for śrāddha.

15. If the month is not known but the day is known then that day may be in Mārgaśīrṣa or in Māgha.

16. If both the day and the month of death are not known then the day and the month when he set out on journey should be taken into count for śrāddha as stated by me before.

17. Even if the day and the month of starting are not known then those should be the same when the news of his death is received.

18. Even if the month and day are forgotten, when he is not on travel, these should be taken as before.

19-20. When the householder has gone out of his country and some one dies at home, the period of impurity is over, the śrāddha is on and the householder returns to learn about the sad news, in such a state the householder is not effected by impurity.

21. The śrāddha that has been started by the sons should be finished by them, while the householder shall remain aloof.

22. If a donor or a receiver does not know of impurity due to birth or death of a relative then no fault accrues.

23. If either of these knows impurity accruing from death or birth of a relative, the fault is of the receiver only, not of the donor of the gift.

24. Whosoever performs the death anniversary of the dead in the above way, liberates him even if the day of death remains unknown to him.

*The lord said* :

25. In the daily śrāddha the brahmins shall be worshipped, according to one's capacity, with scents and other things and the manes should be invoked and worshipped.

26-27. *Āvāhana*, *Svadhākāra*, *Piṇḍa*, *Agnikaraṇa* need not be performed. The performer shall observe celibacy during the period. He should worship the Viśvedevas, offer the cooked food to the brahmins along with the fee. He should pay homage to them as they take leave of him.

28. With the Viśvedevas in view, the brahmins are fed sumptuously. This rite of feeding the brahmins is called Nitya śrāddha or Deva śrāddha.

29. The Śrāddha for the mother is performed first. That for the father on the anniversary day. That for the grandfather on the father's and mother's side on the next day.

30. If he is unable to perform the same on separate days he should perform all the śrāddhas on the same day. The rite of Vaiśvadeva should also be performed similarly.

31. In that case, the offering is made first to the father, then to the mother and then to the maternal grandfather.

32. In the śrāddha to the mother, if brahmins are not available, eight noble and chaste ladies whose husbands and sons are alive should be fed.

33. When performing *iṣṭāpūrta*, the procedure is the same. When calamities set in, to ward them off, he should perform a śrāddha in the manner of daily śrāddha.

34. The person performing nitya, daiva and vṛddha śrāddhas as well as the kāmya and naimittika rites in the manner as mentioned before achieves the desired result.

Thus, I have told you all, O Garuḍa. What else do you want to know ?

## CHAPTER FORTYSIX

*Results of activity*

*Garuḍa said*:

1. The different kinds of heavenly enjoyments, worldly pleasures, strength, nourishment and valour men acquire by the power of merit.

2. All these happen to meritorious persons here or there, it is true, definitely true. The lord's statement cannot be otherwise.

3. Virtue triumphs, not evil. Truth triumphs not falsehood. Forgiveness wins, not anger. Viṣṇu conquers not the asuras.

4. I have understood this truth that everything auspicious results from merit. When our merit is at the peak we are devoted to lord Kṛṣṇa.

5-6. There is still a query. What is that action by which one takes sinful births? How does one become a victim of hell? O lord of deities, please tell me briefly what I desire to know; how and what are the forms taken by him?

*Lord Kṛṣṇa said* :

7. O Tārkhya, men indulge in activities which result in meritorious or inauspicious fruits. O Kāśyapa, now listen how men derive traits from their particular activities.

8. The preceptor guides the seeker, the king chastens the wicked, Yama regulates and rectifies the person of secret sins.

9-10. When the expiatory and deterrent tortures in hell cease, the living beings are born again in human form with the characteristic traits of their sins. O foremost among birds, I shall tell you what these signs are.

11. Having suffered and crossed tortures in hell they return to the world of mortals marked with the characteristic signs.

12. If a person has been guilty of falsehood in speech, he becomes a stammerer, a teller of lies or dumb. The brahmin slayer is born consumptive or leprous; the wine-addict becomes black-toothed.

13. The thief of gold becomes bad-nailed; the defiler of the preceptor's bed becomes ugly-skinned; he who associates with sinners is born in a low family.

14. He who takes meals at another's house without prior invitation is born a crow. A brahmin who performs a sacrifice for low castes is born a village-pig. He who performs many such sacrifices is born an ass.

15. He who eats unscrupulously becomes a tiger in wilderness. He who scolds others without a cause becomes a cat; he who burns dry wood is born a glow-worm.

16. He who imparts knowledge to the undeserving[1] becomes a bull. He who offers stale food to a brahmin becomes a hunch-back. He who is malicious to others is born blind. He who steals a book is born similarly.

17. He who habitually steals fruits is born a monkey or alternatively suffers from goitre.

18-19. He who takes food offered unwillingly becomes impotent. He who is averse to thinking on self is born a stupid trader. He who is ignorant of the truth of virtue falls in a deep ocean. He who steals gold is born an alligator. He who poisons others becomes a snake.

20-21. O bird, he who has sexual intercourse with an ascetic lady assumes a ghostly form. He who steals water becomes a Cātaka.[2] He who steals grams becomes a mouse. He who rapes an immature girl becomes a serpent. He who covets his preceptor's wife becomes a chameleon. He who interferes with the flow of water becomes a fish.

22. He who sells the forbidden articles becomes deformed in the eye. He who censures others is born of defiled womb. He who deceives a woman becomes an owl.

1. *Imparts knowledge to the unworthy*—

Compare a śruti text quoted by Yāska in his Niruktam—a treatise on etymology :

Vidyā ha vai brāhmaṇam ājagāma
Gopāya māṁ śevadhiṣ ṭe'ham asmi /
Asūyakāyānṛjave' yatāya
Na mā brūyā vīryavatī yathā syām //

2. Cātaka—a bird which is supposed to live only on rain drops.

23-24. He who takes food on the fast day after a relative's death becomes a dog. He who does not pay the promised sum to a brahmin becomes a jackal. He who kills a serpent becomes a boar. He who slanders brahmins becomes a tortoise. He who subsists on the worship of idols becomes a Cāṇḍāla.[1]

25. The seller of forbidden fruits becomes indigent. He who keeps a Śūdra woman as concubine becomes a bull. He who kicks the sacred fire becomes a cat. He who eats another's meat becomes a patient.

26. He who indulges in sex at the prohibited time becomes a eunuch. A stealer of scents becomes a foul-smeller. A stealer of other goods becomes a swallow.

27. O lord of birds, these and other signs brought about by their actions are seen in men and others.

28. Persons who commit such sins fall into hell and are re-born in different species of animals.

29. After passing through these births men and women are re-born in human form when their merit and demerit are equalized.

30. When men and women unite in sexual act and both the semen and the blood are mixed, the child born will be nourished with all the elements in proper proportion.

31-32. The receptivity, the inducement, misery, desire, death, effort, feature, complexion, love, hatred, birth, death—these are attributed to the beginningless soul that seeks for its beginning (by entering the womb).

33-34. Bound by its own action the soul takes up body after body and undergoes series of births. This is what I have told you already. This is how the circle whirls in the four species of being. Thus, O Garuḍa, do the birth and

1. The statement would seem absurd but priesthood and idol-worship have often been the target of criticism from very early time. They have become the object of derison even in modern age, at the hands of social reformists among the Arya-samāja—a sect which is very popular in northern India now-a-days.

Compare an oft-quoted verse from the *Pañcatantra* :

Narakāya matis to cet paurohityaṁ samācara /

Varṣaṁ yāvat kimanyena maṭhacintā-dina-trayam //

death of living beings rotate. The rise in the course is due to virtue and the fall is due to evil.

35. O bird, all these take place in all castes according to their previous actions. In deityhood or manhood the acts of benevolence and indulgence recur due to their previous *karman*.

36-37. O son of Vinatā, whatever is observed is the fruit of action. If a person indulges habitually in evil actions due to passion, it is certain that he will fall into a terrible hell from which there is no escape.

## CHAPTER FORTY-SEVEN

### *On Sins and Vaitaraṇī*

*Garuḍa said* :

1. O lord of gods, please tell me the mode of gifts, their glory and greatness and the magnitude of Vaitaraṇī.[1]

*The lord said*:

2. Listen to the magnitude of the dreadful Vaitaraṇī, the mighty river at the threshold of Yama's city.

3. That river is hundred yojanas wide. It is impassable and foul-smelling. To the sinner it is terrifying even at the very first sight.

4. It is full of putrid blood with sediments and marshy deposits of flesh. On seeing a sinner it assumes the form of melted ghī in a vessel. It abounds in worms and flesh brought by vultures.

1. *Vaitaraṇī*—a river in the way to hell, full of pus, blood, flesh and abounding in worms, etc. which the dead have to cross before they reach the city of Yama. If a person has donated the Vaitaraṇī cow at the time of his death, the river assumes a pleasant sight for him to cross over But if he has not, it flows with pus, etc. making it very unpleasant for him to wade through.

5. It is full of crocodiles, fishes with adamantine blade-like tails. It abounds in aquatic creatures capable of piercing through the flesh.

6. There blaze as many as twelve suns as it were the time of Deluge. The sinful people groan aloud and fall into it.

7. "Alas brother, alas son, alas mother", they shout frequently. They try to swim about but sink in it.

8. It is incumbent on all mortals to witness the mighty river. Persons who had made gifts in their life-time can cross it easily, otherwise they sink into it.

9. Those who have slighted their mothers, preceptors or priests can stay there permanently.

10. So also those who forsake their chaste, virtuous and noble wives without any fault.

11. Those who deceive their credulous masters, friends and sages, women, children, cripples and others get submerged in the putrid slough and groan there painfully.[1]

12. One who attacks a hungry brahmin or reproaches him is eaten up by worms so long as this world lasts.

13-15. One who promises a brahmin to give him a sum but does not give, one who defiles a sacrifice, one who rapes a noble woman, one who slanders others, one who interrupts religious discourses, one who is guilty of perjury, one who is a wine-addict or one who invites brahmins but refuses to feed them—these stay there permanently.

16-18. One who acts as an incendiary, one who poisons others, one who seizes what is given, one who destroys fields and breaks bunds, one who defiles other men's wives or being a brahmin sells wine or marries a slave girl, one who harasses cattle oppressed by thirst, one who outrages the modesty of a virgin, one who terrorises persons worthy of receiving gifts, a śūdra drinking the milk of a brown cow, a brahmin eating meat—these stay there permanently.

19-20. A miser, an atheist, a worthless wretch, a person extremely furious and irritated, a person who considers his own

1. Contrast with note 1, p. 931, where priesthood and idol-worship are held in derison.

words authoritative, a person who contradicts what others say, haughty egotist, a swaggerer, an ungrateful, treacherous fellow—all these persons stay at *Vaitaraṇi* for an indefinite period.

21. O son of Kaśyapa, if one is fortunate to cross it, it is due to these reasons which are favourable. To these you will listen now.

22-23. In the equinoxes, in the holy Vyatipāta, at the end of a day, during eclipses, during the transit of the sun to a different zodiacal sign, on the new moon day and other auspicious occasions if a thing is gifted to a brahmin it is laudable. Whenever gifts are made with faith the riches become everlasting.

24. Bodies are perishable, riches are transitory, death is ever present. Hence, virtue should be accumulated.

25-29. The gift of *Vaitaraṇi* cow should be made as follows.

The colour of the cow should be either black or tawny. Its horns should be covered in gold, its hoofs in silver. A copper vessel should be given representing the milking vessel. Two black clothes should adorn the cow. Seven kinds of grains should be kept in vessels for gift. A golden idol of Yama should be made with a copper rod in hand. A canoe should be made with sugar cane. The cow should be brought over that raft. It should be meditated as born out of the sun. An umbrella, a pair of sandals, a ring and a pair of clothes should be gifted to a brahmin. Holding the kuśa grass and water in the hand the person should recite the following mantra :

30-32. "I have heard that there is a river *Vaitaraṇi* at Yama's abode. I wish to cross it. Hence, I give you this symbolic Vaitaraṇī cow. O brahmin, in the form of Viṣṇu, thou sanctifiest the cow, thou art a god on earth. This *Vaitaraṇi* cow is given to thee along with *dakṣiṇā*. May cows stand in front of me. May cows stand at my back. May cows abide in my heart. I stay in the midst of cows."

33. The person circumambulates the idol of Yama and the Vaitaraṇī cow and gives it to the brahmin.

34-35. The brahmin stands in front while the householder holds the tail of the cow saying : "O cow, you wait for me at the terrific threshold of Yama for lifting me up. Obeisance to Vaitaraṇī, Obeisance". Thereafter, he follows the brahmin with the articles of gift to his house.

36. O son of Vinatā, by making gifts, the river becomes easy to cross and the gift-maker obtains all that he wishes to possess.

37. As a result of his noble actions one obtains pleasure here and hereafter. Its efficacy is increased a thousandfold if a healthy man makes this gift. If a sick man makes the gift its efficacy is only a hundredfold.

38. If a thing is gifted on behalf of the dead by his son or descendent, the gift is indirect and its efficacy is rendered normal. Hence, gifts should be made by one's own self. After death who will care to gift for him ?

39-40. The life of a person devoid of gifts and virtue is pitiable. Then why not achieve a permanent fruit with the help of perishable body ? Vital airs are only guests and they go away for certain sooner or later.

41. O lord of birds, thus I have told you all about the delusion of living beings. The rites of obsequies are performed, for the redemption of the dead. If men understand this auspicious advice it bestows benefit on them.

42-43. O brahmins, this is what the omnipotent Viṣṇu has ordained Garuḍa was delighted on hearing the details of the dead. He asked the lord again about various rites and holy centres after meditating on the lord who is the cause of all causes.

44. O sages, these details on the origin of creatures which I have mentioned to you are conducive to salvation, as also the rites of obsequies. I shall now mention the great panacea for the removal of ills and sufferings of this mortal world.

45. Profit is theirs, success is theirs whose heart is set on Viṣṇu whose body has the hue of a blue lotus. How can there be a failure in store for those persons ?

46. Dharma wins, not adharma; truth wins not falsehood; forgiveness wins not anger; Viṣṇu wins not demons.

47. Viṣṇu is mother, Viṣṇu is father, Viṣṇu is kin. No mishap accrues to those whose heart is set on Viṣṇu.

48. Auspicious is lord Viṣṇu. Auspicious is the lord who has Garuḍa for his banner. Auspicious is the lord whose eyes resemble the blue lotus. The lord is the store-house of auspiciousness.

49. Meditation on lord Viṣṇu, worship of the holy river Gaṅgā and the brahmins—the three constitute the quintessence of merit in the three worlds.

50. On drinking the nectar in the form of hearing the lord's sermon breathing the essence of all śāstras, through the mouth of Sūta, the sage Śaunaka and others were highly satisfied.

51. They lauded Sūta, well-versed in the brahmanical scriptures and were highly delighted on hearing the Puranic lore.

52. A person achieves purity externally as well as internally if he meditates on the lotus-eyed Viṣṇu, no matter in whatever state, pure or impure he may be passing through.

## CHAPTER FORTY-EIGHT

### *On Dharma and Adharma*

*Garuḍa said* :

1. The people of all castes who live in this mortal world die at their own time and obtain different worlds according to the magnitude of their pious deeds.

2. They go on different paths ordained by God. Through what virtue they obtain pleasure and through what merit they get family, strength and age ? Tell me O lord.

*Sūta said*:

3. On hearing this, the lord said to Garuḍa, explaining in detail how the body functions, how it is bound by actions,

how this world—mobile and immobile—goes how it is created and how and by whom it is administered.

*The lord said* :

4-6. For those walking on the path of Yama, the four vargas — dharma, artha, kāma and mokṣa—are secondary. Having entered the body measuring a thumb of his own hand and being held by the noose, he weeps agàin and again and cries: "I was having the body of a brahmin in the pious country of Bhārata, yet due to infatuation I did not worship lord Indra or perform rites for propitiating the manes and deities. I had no relations, no sons and no progeny. Due to fondness for my body, I did not act in right direction. I got the rare brāhmaṇa-hood yet I did not study the Vedas and Purāṇas. The gem that I got and which I hold in my palm was lost. O my soul, now suffer for whatever I have done in my previous life.

7. The kṣatriya who has drunk blood from his forehead in the battle, has as well drunk Soma in the sacrifice; dead or alive he gets release.

8. Though he may have done many impious acts and drunk many undesirable drinks, if he takes weapons and faces the enemy in the war he is released from sins immediately,

9-10. One may be a kṣatriya or a vaiśya or a śūdra or one may belong to a low caste, if he kills in war the nobles or the cultured, children, women or old men, the poor or the ascetics or remains indifferent when these are in trouble, the deities become indifferent to him. The manes do not receive his libations of gingelly water and the fire does not receive his offering of oblation.

11. Due to policy or fear, if a person does not face the foe in war, O bird, know it for certain that he is sure to die one day afterwards but before that his kṣātrahood goes in vain. If he donates gold or earth to a brāhmaṇa, he is born in human form in this world in a noble and illustrious family.

12. He who dies in war is deemed to have given gifts during eclipse, to have bathed in a holy place, to have gone to Gayā and offered rice-ball to the manes.

13. A kṣatriya repents that in the battlefield, at the time of his master's murder or when the cows were seized or

forcibly carried away by the foe, when women and children were killed or when his companions were in trouble he did not use his sword.

14. When a vaiśya is caught in the noose, he repents that he did not cherish truth in business transactions due to greed in support of his family.

15. A śūdra repents that having obtained body he neither gave reputable gifts to the brāhmaṇas nor worshipped them nor built a tank on the earth.

16. [The Jīva that has left the body thinks thus :] "I abandoned my family profession. I lived in pride. I did not give up my ghost in a holy place. I did not earn virtue or worship God for release."

17. Such people are born as *mlecchas*, outcastes, etc. Having given up their physical bodies they enter into airy bodies and become averse to religious activities.

18. Whatever religious acts they have done keeping them in view and moving in the way, hear O bird, what they speak about among themselves.

19. The three in the world are the best of all : Jambūdvīpa among the dvīpas, the land of the bright among the countries of the world and human beings amongst all creatures on the earth.

20. There are four castes — brahmin, kṣatriya, vaiśya and śūdra. Among these the brahmin caste is the best. People can derive pleasure from religion. When they start on the High way, leaving their bodies after death, they revive their previous associations.

21. 'I stayed as worm and insect. I was a reptile. I was a mosquito. I was a quadruped. I was a wild boar.'

22. Staying in the womb, he recollects everything. But coming out of the womb he forgets whatever he thought while he was in the womb.

After birth he passes through three stages : childhood, youth and old age.

23. Through infatuation the thoughts of the womb are soon forgotten but they revive when the body succumbs to death. When the body is destroyed, thoughts remain with the

self. They revive when the self enters into the womb and takes up another body.

24. When that is again destroyed, thoughts remain in the self. The process goes on till the eternal release is accomplished.

"In my body I cheated others, gambling, cheating and stealing. I lived by transgressing religion."

25. "I struggled hard for earning money. I did not enjoy riches to my satiety. I did not offer betel, corn, milk to fire, deities, guests and relatives."

26. "Even during the solar or lunar eclipse I did not visit holy places. My body was full of waste and urine. Now, O soul, suffer for what you did in your previous body."

27. "I did not see nor bowed to nor worshipped lord Viṣṇu's idol on the earth. I also did not devoutly praise the lord of Prabhāsa. Hence, O soul, suffer for what you did in your previous body."

28. "Having gone to the admirable land near a holy place, I did not put money in the scholar's hand, nor gave it to a preceptor after taking ablution in the holy water. Hence, O soul, now suffer for what you did in your previous body."

29. "I did not worship the mother Goddess, nor Viṣṇu nor Śaṅkara, nor Gaṇeśa, nor Caṇḍī nor the sun with due rites by offering sandal paste, etc. Now, O soul, suffer for what you did in your previous body."

30. "I obtained the title of deity even as a man. But due to infatuation I lost that glory. I was a fool not to own my infirmities. O soul, now suffer for what you did in your previous body."

31. Having thought over these points, O bird, which grant virtue, wealth and fame, man obtains release perpetually.

32. Being addressed thus by the messengers of Yama the dead are struck with clubs. They cry 'O fate, O fate' and curse themselves that the money earned by them was not gifted to the deserving brahmins.

33. The emissaries of Yama tell again 'you neither gifted the earth nor cow nor water nor cloth nor fruit nor

betel nor ointment in your life on this earth. Then why do you lament?

34. Your father died, your grandfather died. She also died who bore you in her womb. Your relations also died. You saw them all dead.

35. Your body has been burnt by fire. Your wealth and corn are taken over by your sons. Whatever good and virtuous actions you did those only will go along with you.

36. None who is dead can ever come back, may he be a king, a mendicant or a brāhmaṇa. He who dies in the battlefield is also dead and he who survives is also dead.

37. Thus speak those *gaṇas* along with the *kinnaras* and he though sad at heart hears but patiently their strange utterances. Envested with an aerial body and sitting in the aerial car due to the influence of gifts, he gives out in speech his impassioned thought.

38. "Dharma is father, compassion is mother, speech is sweet-tongued wife, bath in a holy place is equal to relatives.

39. Whatever good is done by hand the same is heaven. A religious person is a symbol of happiness and a sinner is all misery.

40. That man on the earth deserves praise who is religious, who has conquered pride and anger, who is humble though learned, who does not trouble others in vain, who is satisfied with his wife and keeps away from unlawful sexual desire.

41. He who offers sweets, he who performs *Agnihotra*, has studied Vedānta, has performed religious rites fasts for a month within a year and remains chaste — these six in this world are worthy of honour.

42. A man of good conduct can also be put in this category. A Vāpī (an oblong reservoir of water) a well, a tank, a cistern and temple of a deity in the heart of a devotee constitute the best virtue.

43. Feeding a Vedic scholar for a year, arranging the marriage of a Brahmin's daughter, freeing a brahmin family from debt, tilling land and digging well to meet the need of a thirsty and hungry person constitutes a virtuous act.

44. Whosoever with a pure mind hears or recites this chapter on the essence of virtue is considered to be noble and religious. He goes to the highest world after death.

## CHAPTER FORTYNINE

(*Method of Final Release*)

*Garuḍa said* :

1. O ocean of mercy ! I have heard that this world of creatures is born out of ignorance. Now, I wish to hear the infallible method of Final Release.

2. O God, O deity of deities, O lover of refugees in this insignificant world filled with the filth of sorrows !

3. There are creatures staying in many bodies, being born and dying. There is no end to this process.

4. They are always suffering, none of them is happy. O lord of *mokṣa*, tell me how one is released.

*The lord said* :

5. Hear, O bird, I shall tell you what you ask about. Simply by hearing the same, you will get release from the world of mortals.

6-7. There is God, transcendental self, indivisible Śiva, all-knowing, all-doing, lord of all, pure, without a second, self-luminous, without beginning, without end, unchangeable the highest of the high, attributeless and of the nature of existence, consciousness and bliss.

8. The creatures are his parts and parcels. Like sparks of fire being struck by the beginningless knowledge, they separate into different bodies, through beginningless actions.

9. They are controlled by virtues and vices in the form of bliss and sorrow. Their bodies have different castes, age and enjoyment born of their different actions.

10. Then again in every birth, O bird, they obtain subtle bodies and after attaining *mokṣa* they acquire indestructible frames.

11. The departed souls enter into insentient objects, worms, birds, animals, men, deities but after release do not enter into any object or any body at all.

12. Passing through four types of bodies in order of their *karman* and leaving one body after the other a thousand times, taking birth in human form and acquiring knowledge due to good acts one obtains release.

13. In the eightyfour lacs of bodies of creatures one does not acquire true knowledge anywhere unless one is born as man.

14. Here, after thousands of crores of births a creature obtains human form only sometime due to the aggregate of virtue.

15. Having obtained a rare human form he should endeavour for mokṣa. If he does not endeavour for it, there can be no greater sinner in the world.

16. Born in the most beautiful human form he incurs the sin of slaying a brahmin if he neglects his self.

17. Without human body it is not possible to obtain the supreme goal. One should be, therefore, very cautious to guard wealth in the form of his body and perform good actions.

18. One should always protect self which is the receptacle of virtue. One should always try to look after the body at any cost.

19. If alive, he may reap the result of his good actions. He may get a village, a field, a house or a wealth. But he may not get human body again.

20. A wise man finds out means to preserve his body. Even a leper does not wish to discard it.

21. Body is useful for Dharma, Dharma for knowledge, knowledge for meditation and meditation for immediate release.

22. If a person cannot protect himself from evil then who else will do the same ?

23. If he cannot treat the disease here itself how shall he cure himself hereafter, at a place where there is no medicine ?

24. Old age is like a tigress. Age runs away like water from a leaking pot. The disease kills like an enemy. Hence, one should practice virtue alone.

25. So far as sorrow does not come, calamities do not approach, organs do not defunct, one should practice virtue.

26. So far as this body remains intact he should practice virtue. One is a perfect fool who digs a well only when the house is on fire.

27. Time fleets while man is ignorant due to the pressure of work he is engrossed. People do not realize what is harmful or what is wholesome for them. They are deaf to their own interest.

28. Even after seeing the distressed, the dead, the fallen and the aggrieved people do not ever fear having drunk the wine of infatuation.

29. Wealth is evanescent like a dream, youth is fading like a flower, age is fickle like a lightning. Knowing this who can entertain fortitude ?

30. A life of hundred years is too little. Half of that goes in sleep or idleness. Whatever little is left is wasted due to childhood, disease, old age and sorrows.

31. Alas ! Is not that man dead who is idle at a place of action, sleeps at a place of awakening and is confident at a place of fear.

32. When the soul comes and stays in the body like the foam of water, when the company of the beloved is but temporary, how can a person stay fearless ?

33. He who does not know reality calls as useful what is useless, as permanent what is impermanent and as meaningful what is meaningless.

34. Being infatuated by divine illusion he falters even seeing, misunderstands even hearing and misses sense even reading.

35. Even when the crocodiles in the form of death, disease, old age are drowning this world in the ocean of time, he does not realize the Truth.

36. He does not observe that Time is running out at every moment, just as a pot of unbaked clay is not seen as broken inside water.

37. It may be possible to wrap the wind, rend the ether, knot the waves but it is not possible to maintain perpetuity of the age.

38. Since even this wide earth is burnt, even the lofty Meru is shattered, even the deep water of the ocean is dried, what can be said about the insignificant body?

39. I have a son, wife, wealth and relations. Thus, while the goat of man thinks, the wolf of time takes him away by force.

40. This has been done, this is to be done, this other is half done. Thus thinking one is taken by Yama.

41. One shall do to-day what is to be done tomorrow, before noon what is to be done afternoon—but whether done or not done, Death does not wait whether a person has completed the task or left it incomplete.

42. Death-fire is there. Old age has shown him the way. Fierce diseases are his accompanying soldiers. The man attacked sees no protection.

43. Split with the needle of greed, soaked in the oil of passions, cooked in the fire of anger and envy, man is eaten up by death.

44. Death takes away even children, young people, old men and those in womb—such is this world.

45. Not to speak of wife, mother, father, son and other relatives, the soul leaves even his own body and goes to the abode of Yama.

46. This world has sorrow as the root. Whosoever possesses the same is sorrowful. Whosoever leaves it is happy.

47. So leave in a moment this world which is the source of all sorrows, abode of all calamities and shelter for all sins.

48. Man can get rid of fetters of iron and wood but not the fetters in the form of his son and wife.

49. So far as a being makes relations dear to heart, the cones of sorrow are being pegged in his heart.

50. Eternally this world is destroyed by the thieves in the form of organs staying in the body who feed on the objects of pleasure and take away all wealth by deception.

51. Just as the fish tempted by flesh does not see the iron-cone, so also a creature, tempted by enjoyment does not anticipate Yama's torture.

52. The people going on the wrong path do not distinguish between good and evil. These men deserve hell, O bird, who are engaged only in filling up their bellies.

53. Sleep, fear, sex and food are equal for all creatures. He who possesses knowledge is a man and he who is without knowledge is an animal.

54. Foolish people are troubled by natural call in the morning, by hunger and thirst at midday and by sex and sleep at night.

55. People love their bodies, wealth, wives, etc. Alas ! being infatuated by ignorance they are born and they die.

56. Therefore, one should always shun company. If it is not possible, one should associate with the great.

57. Association with the good and discrimination are two clear eyes. Whosoever lacks them is a blind man who can go astray from the right path.

58. Men are busy with their own affairs devolved on them by their ancestral profession or by their paticular stage in life. They do not know about true religion. Being deceitful they perish.

59. Why should many preachers practising vows, but with their vision blinded by ignorance laboriously move here and there.

60-61. Men engaged in ritual practices are satisfied with very little; being misguided they conduct sacrifices accompanied by mantras and oblations.

Some fools infatuated by my illusion wish for *mokṣa* by torturing their bodies by fasts, taking cores but once in a day.

62. Can the ignorant fools get release by torturing their body ? Can a serpent die simply by beating the hole wherein it dwells ?

63. The imposters who guise themselves with matted hair and deer-skins and pretend to be pious move about deceiving people.

64. For him who takes delight in the pleasures of the world and pretends that he knows Brahman, both Karman and Brahman are far distant.

65. Alike at home and in forest, naked and shameless, the donkeys move here and there. Do they become unattached ?

66. If men achieve release by anointing mud and ash will they be relea sed ?

67. Jackal, mouse and dear live in the forest and consume grass, leaves and water. Are they also ascetics ?

68. From their birth to their death, frogs and fish stay in the river such as Gaṅgā. Do they become Yogins ?

69. Doves, Śilāhāras and Cātakas do not drink water from the earth. Are they Vratins ?

70. People are content with their routine work. But that does not help them to reach the goal. It is the knowledge of truth or reality that effects release.[1]

71. O lord of birds, ignorant fools, fallen in the dark well of six *darśanas* and bound by the noose of attachment, fail to realize the truth in the form of *para-brahman.*

72. Floating on the surface of the ocean in the form of Veda-śāstra and caught by the waves of six *nigrahas,*[2] the bad logicians suffer miserably.

73. A person well versed in the Vedas, Āgamas and Purāṇas but ignorant of Reality is not distinct from a magician whose utterances resemble the caw-caw sound of a crow.

1. The perceptible world is a creation of Māyā, a project of brahman. When brahman withdraws Māyā (*mā yā*=non existence or unreal creation) into his eternal existence nothing but brahman remains. The removal of ignorance is, in fact, the attainment of brahman on the part of individual soul.

2. *Nigraha*—flaw in argument whereby a disputant is put down in argument. Six or more nigrahas are explained in different texts of Nyāya philosophy.

74. Those who are worried about the sources and objects of knowledge take recourse to Śāstras which they study day and night but they are miles away from the goal of Ultimate Truth.

75. Literary compositions are decorated by the figures of speech, syntactical arrangement of words and by variety of meters. The fools who are worried cannot derive any solace from them.

76. Reality is something else and people suffer due to something else. The meaning of the scriptures is something else and people define something else.

77. A few proud people without traditional knowledge misinterpret the Vedas which they do not rightly understand.

78. They study the Vedas and discuss. But they do not realize the Ultimate Reality just as a spoon does not know the taste of food.

79. The head carries the flowers, the nose knows the scent. The people study the Vedas. But very few persons understand the same.

80. Not knowing the Reality of the self, a fool is infatuated by the śāstras. When the goat stands in the shed, the shepherd seeks for it in the well in vain.

81. The knowledge of the śāstras is not competent to destroy the infatuation accruing from worldly affairs. The wick of a lamp cannot remove darkness which light alone can do.

82. For the ignorant person the study of śāstras is useless as a mirror is useless for the blind. But for the wise the same works as the means of true knowledge.

83. Śāstras are the source of knowledge which one desires to attain. But that is not an easy affair. One may not achieve knowledge even in one thousand divine years.

84. Scriptures are many, age is short. Obstacles come in battalion. One should pick up truth from falsehood as a goose picks up milk from water.

85. Having studied the Vedas and realized their essence the wise man should leave all the śāstras just as one desiring corn leaves the husk.

86. Just as one satiated with nectar has no use of food, no one who is in search of Reality has anything to do with the śāstras.

87. One cannot obtain release by reading the Vedas or the śāstras. Release comes from experience, not otherwise, O son of Vinatā.

88. A particular stage (*āśrama*) in life is not conducive to release; nor any system of philosophy, nor any ritual nor the combined knowledge of the śāstras.

89. The word of Guru alone can grant release. All knowledge is in vain. Among thousands of scriptures the word of Guru alone is vivifying.

90. The knowledge of the non-dual entity derived from the word of Guru can effect release. The practice of the ritual or the study of the crores of scriptures is quite in vain.

91. Knowledge is twofold : One arising from the study of scriptures, the other arising from discrimination. *Sabda-brahma* is known from the scriptures and *Parabrahma* is known from discrimination.

92. Some seek for the knowledge of non-dual brahman (i.e. brahman without Māyā) and some for that of the Dual (brahman with Māyā). But they do not realize reality devoid of dvaita and advaita.

93. Two words *mine* (*mama*) and *not mine* (*na mama*) signify bondage and release. By *mine* the person is bound and by *not mine* he is released.

94. That is the right action which does not put one into bondage. That is the right knowledge which brings him release. All other action is but a labour and all other knowledge is but an artisanship.

95. So far as actions thrive, so far as desire subsists, so far as organs are active, there can be little talk of realizing the Self.

96. So far as one takes pride in body, so far as affection for worldly objects is there, so far there is persistence in efforts, so far as desire to do is there.

97. So far as mind is not steady, so far as one does not meditate on scriptures, so far as Guru's blessing is not there, there can be little talk of realizing the Self.

98. Penance, vow, pilgrimage, muttering of mantras sacrifice, worship, talk of the Vedas and Śāstras are meaningful only when one knows Reality.

99. Therefore, by all efforts and in all conditions, focus your attention on *ātman*, O bird, if you desire release.

100. Tortured by the threefold suffering one should take shelter in the shade of the tree of mokṣa which has blossoms of dharma and knowledge and fruits of heaven and release.

101. Therefore, one should derive knowledge of Reality from one's preceptor. Thus one is easily released from the bondage of one's actions.

102. Now, hear, I shall tell you the last step by which one can attain the final goal.

103. When the hour of great departure arrives he should without fear cut off all attachments with the weapon of detachment.

104. The calm man should leave the house, start on pilgrimage and bathe in the holy waters. Then having prepared a seat as prescribed he should sit upon it with detachment.

105. With a pure mind he should meditate upon the pure, three-syllabled *Om* signifying brahman. Without forgetting the brahma-bīja one should conquer the breath and control the mind.

106. He should control the organs from the objects of senses with intellect as his companion. The mind drawn away by the actions should be possessed for the good by the intellect.

107. "I am brahman the supreme shelter. I am brahman the highest stage," having thus concluded he should concentrate his personal self on the universal self.

108. Pronouncing *Om* the one-syllabled brahman and remembering me whosoever leaves his body obtains the highest state.

109. Where the hypocrites devoid of knowledge and self-control do not reach, the wise obtain that state.

110. The wise who are without ego and infatuation who have left attachment and vices, who contemplate on soul, whose desires have turned back, who are free from the effects of joy and sorrow, attain that imperishable state.

111. He obtains release who bathes in the holy *tirtha* of mind whose pond is knowledge, water is truth and which is devoid of filth of attachment and envy.

112. Whosoever meditates on me with full devotion without attachment for any worldly object, who has imbibed complete awareness and whose mind is all pleasure.

113. With a desire to die whosoever leaves his house and stays in a holy place where he breathes his last, can obtain release.

114. Ayodhyā, Mathurā, Māyā, Kāśī, Kāñcī, Avantikā Purī and Dvāravatī—these seven places of pilgrimage can grant release.

115. Thus I have told you, O Garuḍa, about the ways of release. Preaching the same with knowledge and control, one may obtain release.

116. Those who have realized self can get release. Those who resort to the ritual can go to heaven. Those who commit sins go to hell. Others rotate on the wheel of birth and death.[1]

*Sūta said*

117. Thus, having received the answer of his queries from the mouth of the lord, Garuḍa was delighted and he bowed to the lord of the world.

118. "My doubts have been cleared, O lord, by your words"—so saying he took leave of Viṣṇu and went to the hermitage of Kaśyapa.

119. One may assume body sooner or later after death. There is no inconsistency in this approach.

1. The Bhagavadgītā declares that after leaving the worne-out or diseased body the soul enters the new one immediately, as a man discarding worne-out clothes puts on new ones. But this is not true of each and every individual soul. Some souls wander in aerial bodies for indefinite time, some go to heaven, some to hell, staying in either place till their merits or sins are exhausted (kṣīṇe puṇye martyalokaṁ viśanti). Some enter the womb very soon, to reap the fruits of their actions in human, animal or other form on the globe of this earth.

120. Garuḍa repeated what he had heard from the lord. Mārīca was also delighted on hearing the words of Lord Viṣṇu.

121. O brāhmaṇas, I have removed your doubts and told you the most wonderful Purāṇa known as Garuḍa.

122-123. Garuḍa got it from Viṣṇu. Bhṛgu got it from Garuḍa, Vasiṣṭha from Bhṛgu, Vāmadeva from Vasiṣṭha, Parāśara from Vāmadeva, Vyāsa from Parāśara and I from Vyāsa. Thus I have told you the secret of lord Viṣṇu.

124. A man who hears the same or narrates the same is blessed with pleasure here as well as hereafter.

125. Whatsoever sorrows having been told about them who go to the city of Yama, whosoever hears about them gets release.

126. After hearing about the results of actions described here, men may become averse to pleasures. The account is, therefore, meaningful for the listener.

127. O ye that have controlled your organs, praise the lord from whom this voice has come out like a stream of nectar, by drinking (or hearing) even a drop or a handful of syllables of which a man may attain union with Paramātman.

*Vyāsa said* :

128. The sages were fully satisfied having drunk the Vaiṣṇavī nectar of words coming out of the mouth of Sūta, replete with the essence of scriptures.

129. They praised the Sūta who knew the essence of the śāstras.

130. Thus having heard through the mouth of Sūta the words of lord Viṣṇu allaying the doubts of Garuḍa the sage Śaunaka was fully satisfied.

131. The sages honoured Sūta with liberal praise saying, "O Sūta you deserve a very high praise." Then they bade him farewell, the sacrifice being over.

132. This holy Garuḍa Purāṇa destroys sins committed by the listeners. This should be heard therefore.

133. Having heard the Purāṇa, gifts of bed, etc., should be given in charity or else it would not be fruitful.

134. First of all, this Purāṇa should be worshipped, then the reciter with the fee in cash, clothes, ornaments and cows.

135. To obtain merit the reciter should be honoured devoutly with gifts of gold, corn, earth and other things.

136. The man who hears it or narrates it gets rid of fierce tortures in hell and shaking off his sins aside enters heaven where he enjoys the company of celestial nymphs.

# BRAHMA (MOKṢA) KĀṆḌA

## CHAPTER ONE

*Classification of the Purāṇas. The Nature of Deities*

1. The lord of Yādavas,[1] accompanied by his elder brother Balarāma,[2] looked splendid in the battle-field—the lord who was a thunderbolt to the enemy, the best and the noblest among men, cupid incarnate to the women, kith and kin of the cowherds, chastiser of the wicked kings, a loving child to his parents, Yama to the lord of Bhojas[3] as ordained by fate, the transcendental soul for meditation on the part of Yogins.[4]

2. Salutation to lord Nārāyaṇa,[5] the source of the universe. After paying due homage to the lord, I shall narrate his story.

3. The great sages, Śaunaka and others preached spirituality and practised penance in the holy region of Naimiṣa.[6]

1. *Vṛṣṇīnām pati*—lord of the descendents of Vṛṣṇi, an ancestor of lord Kṛṣṇa.

2. *Balarāma*—The elder brother of Sri Kṛṣṇa, son of Vasudeva and Rohiṇi was the incarnation of Śeṣa, the serpent chief.—*PE.*, p. 99.

3. *Bhojas*—a branch of Yadu dynasty inimical to the Vṛṣṇis.

4. Lord Kṛṣṇa is called the greatest of Yogins (Yogīśvara).

5. Lord Viṣṇu is called Nārāyaṇa because he abides in the waters of the ocean :

आपो नारा इति प्रोक्ता आपो वै नरसूनव: ।
ता यदस्यायनं पूर्वं तेन नारायण: स्मृत:

Manu I. 10.

6. *Naimiṣa* or *Naimiśa*, mod. Nimsar. It is situated in the Sītāpur district in the Uttara Pradeśa, on the left bank of the Gomatī river. The place is so called because the rim (*nimi*) of the revolving wheel of virtue was shattered here and Virtue had to make a permanent abode in the region (Vāyu 2.7). Or the place is so called because here an army of asuras was destroyed by the sage Gauramukha in a twinkling of an eye (Varāha

4. They had conquered their senses, regulated their diet, were devoted to truth. They worshipped Viṣṇu, the primeval preceptor of the universe with supreme devotion.

5. Versed in the knowledge of śāstras, invested with supreme glory they meditated on brahman—the eye of the universe and practised penance in the Naimiṣa region.

6. Some worshipped the lord of sacrifices with sacrifices. Some worshipped the lord incarnate of knowledge through knowledge. Some worshipped him with supreme devotion.

7. Once upon a time, the sages held a council with a desire to ascertain the means of Dharma, Artha, Kāma and Mokṣa.[1]

8. Twenty-six thousands of sages reputed for their self-control gathered there. They were accompanied by their disciples and disciples of disciples who could not be counted in number.

9. The pure-souled sages of great lustre who were devoid of malice and attachment assembled there to devise ways for the welfare of the people.

10. How can we create the people's firm devotion for lord Hari ? How could our threefold activity bear fruit for the welfare of the world ?

11. The sages were eager to put up such queries to Śaunaka. He, the wise man, could very well guess their anxiety. With hands joined in reverence and head bent as a token of modesty he said in reply.

*Śaunaka said* :

12. In the holy hermitage of the Siddhas[2] there abides Sūta who is well versed in the Puranic lore. He, the best of

Purāṇa). On the authority of the Matsya Purāṇa A.A. Borooah (Ancient Geography of India) places it about the confluence of the Gomatī and the Ganges. It was sacred in the Kṛta age, as Puṣkara in the Tretā, Kurukṣetra in the Dvāpara and the Ganges in the Kali age.

1. *Caturvarga*—four ends of human life taken collectively are called *Puruṣārtha*.

2. *Siddhas* : Some divine beings of great purity and holiness characterized by eight super natural faculties (siddhis), viz. aṇimā, laghimā, prāpti, prākāmya, mahimā, Īśitva, Vaśitva and Kāmāvasāyitā.

the self-controlled, is the disciple of Vyāsa. He will answer the queries to your entire satisfaction.

13. Let us put our queries to him. Thus, Śaunaka, accompanied by the sages, went to the hermitage of the Siddhas.

14. Śaunaka and the Naimiṣa-dwelling sages approached Sūta and put their queries to him when they found him in proper mood.

*The sages said* :

O you of good vow, please know that we have come to you as guests and we expect that you will receive us as such.

15. By what means and in what manner with sacred ablution, gifts, etc. shall lord Viṣṇu be worshipped so that he may be gratified thereby.

16. Please tell us your conclusive answers to our query so that they may serve as the means of our final release.

*Sūta said* :

O sages, listen, I am going to tell you my conclusive answers to your queries.

17. Having paid homage to lord Viṣṇu, Lakṣmī, Vāyu, Bhāratī, Śeṣa, the preceptor Vyāsa and lord Kṛṣṇa I shall answer your queries as far as I understand.

18. There is nothing equal to Nārāyaṇa, nor has it been nor would it be. In this faith, I accomplish my task, achieving purpose.

*Śaunaka said* :

19. O noble Sūta, please tell us why homage is paid to lord Viṣṇu at the very beginning. O you of good vow, do also tell us about the proper procedure of reciting a Purāṇa.

20. You have paid homage to lord Viṣṇu, Lakṣmī, Vāyu, Bhāratī and Vyāsa. Why this order in paying homage ? O Sūta of blessed virtue, let us know the reason thereof.

*Sūta said* :

21. Viṣṇu shall be worshipped at the outset—He who is knowable through the Vedas, Śāstras and Purāṇas. He alone

is the source of energy and lumination. He alone is worthy of our praise.

22-23. He is the supreme deity, superior to the gods. He alone is worthy of adoration, not Śiva or others. The arrogant people who bypass Viṣṇu and pay homage to Śiva, Gaṇeśa, Caṇḍikā, Reṇukā, Sūrya, Bhairava, Vāyu, Sarasvatī, Pārvatī and Lakṣmī are a-Vaiṣṇavas, i.e. averse to the worship of Viṣṇu.[1] The sages have proclaimed thus.

24-25. Hence, one should not bow to each deity separately, for they are not satiated by individual worship. Whatever worship is rendered unto them they reciprocate partially and at the same time dedicate that worship to the supreme lord Viṣṇu adored by Lakṣmī and others.

26. O lord of birds, these deities should neither be worshipped nor saluted by brahmins and other castes desirous of salvation, for they are the source of trouble here and hereafter. They can grant the worshipper the dark, inferior regions.

27-28. People in any stage of life[2] should not worship them even in adverse circumstances Those who for the accomplishment of desire worship Lakṣmī, Brahmā, Śiva, Indra, Yama, undergo great hardships, great calamities, foul diseases such as leprosy, fistula. Those who vow to Brahmā, Rudra, Vāyu and other gods, excluding Viṣṇu are called a-Vaiṣṇavas.

29. O great sages, I shall tell you an important secret which you should keep close to the heart and not divulge to any other. O brahmins, you should worship the image of Vāyu[3] and not the image of Brahmā, Rudra, or other deity.

30-32. When at worship, you should set up an image of Vāyu, the symbol of Viṣṇu at an appropriate place. You

1. This shows the sectarian character of this Kāṇḍa.

2. The life of a twice-born is divided into four stages, viz; Brahmacarya, Gārhasthya, Vānaprastha and Sannyāsa; each consists of a period of twenty-five years, the total extent of the period being one hundred years. *Śatāyur vai Puruṣaḥ.*

3. The deity Vāyu is identical with Viṣṇu. When the worship of a deity other than Viṣṇu is forbidden, that of Vāyu is allowed. Vāyu is a symbolical representation of Viṣṇu.

should worship Viṣṇu, the lord of Lakṣmī, in the appropriate manner. You should thereafter worship the image of Vāyu with the remains of gifts. The stupid people who worship Vāyu and the rest with fresh garlands, incense and sandal but not with the remains considerably suffer here and hereafter. There is no doubt in this. As an expiation, they should recite Svasti mantras[1] and meditate upon Viṣṇu.

33. The stupid who bow to the images of Śiva, Vāyu and others set up by the hypocrites, the followers of Tāmasa god Rudra[2] for the attainment of desire suffer eternally.

34. If the best of brahmins have set up an image of Vāyu, one should pay homage to the same. If with the remains of offering made to Viṣṇu, Vāyu is worshipped, there is not in the least any fault.

35. Vāyu, the father of Hanūmān,[3] is the preceptor of all. Hanūmān is the regular worshipper of Rāma. Knowing this, one should pay homage to Viṣṇu as well as Hanūmān, the offspring of the great god Vāyu.

36-37. There is no other way of paying homage, O best of brahmins, you all should keep this as a guarded secret.

The devotees of Viṣṇu or the followers of the sect should pay homage to Viṣṇu and Viṣṇu alone. By doing so, in an appropriate manner they can acquire virtue.

38. Those who do not worship, even in adversity, any god other than Viṣṇu are the true devotees of the lord. Those whose minds are diverted to other gods are not the real devotees in any sense. You should not entertain any doubt in this respect.

39. The learned declare those Purāṇas to be sacred or worth hearing which preach the cult of Viṣṇu from beginning

1. VS. 36.17.

2. Rudra. Rudras, eleven in number, are the inferior manifestations of Śiva who is the head of the group. Emanated from the fire of fury of Brahmā he is possessed of *Tamoguṇa*.

3. In fact Hanūmān was a foster-child of Vāyu. His actual parents were lord Śiva and Pārvatī.

to the end. In the iron age, such Purāṇas are welcome to attain popularity among the masses.

40. There are a number of Purāṇas which preach respective dharmas to the four castes. Stupid people accept their verdict and feel jealous of one another.

41. There is no deity equal to Viṣṇu, no preceptor equal to Vāyu, no place of pilgrimage holier than the bank of the Ganges, no devotee of gods equal to the devotee of Viṣṇu.

42. The Purāṇas devoted to Viṣṇu are called sāttvikas.[1] These should be preached to the people but not others which cause suffering.

43. In the Kali age, only three principal purāṇas are devoted to Viṣṇu. Among these the Bhāgavata Purāṇa renders more good to the people.

44. The Bhāgavata Purāṇa opens with the description of the origin of the universe, Viṣṇu, Brahmā, Rudra and others.

45. The wise declare knowledge to be manifold, consisting of various grades—high, low and middling. All that knowledge is found in the Bhāgavata Purāṇa. Hence, Bhāgavata is the highest of all Purāṇas.

46. The Viṣṇu Purāṇa comes next, then comes Garuḍa. The three are principal Purāṇas in the Kali age. Garuḍa contains some additional matter.

47-48. O brāhmaṇas, listen to that speciality. The Garuḍa Purāṇa is divided into three parts. The first part is called Karma Kāṇḍa[2], the second Dharma Kāṇḍa[3] and the third Brahma Kāṇḍa.[4] Among these the third part is the best.

1. The Mahāpurāṇas are classified into three categories—Vaiṣṇava, Brāhma and Śaiva. The Purāṇas glorifying Viṣṇu are styled as Sāttvika; those glorifying Brahmā as Rājasa and those glorifying Agni and Śiva as Tāmasa. According to this description the eighteen Mahāpurāṇas can be classified into Sāttvika, Rājasa and Tāmasa as under.

*Sāttvika* : Bhāgavata, Viṣṇu, Garuḍa, Matsya, Kūrma, Vāyu.

*Rājasa* : Skanda, Padma, Vāmana,'Varāha, Agni, Bhaviṣya.

*Tāmasa* : Brahmāṇḍa, Liṅga, Brahmavaivarta, Mārkaṇḍeya, Brahma, Āditya.

Garuḍa mentions Āditya instead of Nārada.

2. The same as Ācārakāṇḍa.

3. The same as Dharmakāṇḍa.

4. The same as Mokṣakāṇḍa.

Listening to this part grants virtue which is equal to the virtue of listening to complete Bhāgavata.

49. When the third part is recited one obtains merit equal to the merit of reciting the Vedas. There can be no second thought in this respect.

50. O brahmins, by listening to the third part of the Purāṇa one obtains merit equal to that one obtains by reciting and understanding the same. Mere recitation awards one-tenth of the merit which accrues to the person who listens to and understands the same.

51. Next in order of merit is the Matsya Purāṇa, then comes Kūrma Purāṇa, then Vāyu. These three are also Sāttvika Purāṇas. O best of sages, in the sixfold series of Sāttvika Purāṇas, there is lot of knowledge to be discovered.

52. Among the Sāttvika Purāṇas, Matsya and Kūrma are inferior, Vāyu is middling. Viṣṇu and Bhāgavata are superior.

53. Skanda, Padma, Vāmana, Varāha, Agni and Bhaviṣya are Rājasa Purāṇas. Each of these contains sections on the Rājasa and Tāmasa material.

54. They are Rājasa, Rajas being prominent in them. Those seeking for release should not listen to these sections. Only the Sāttvika part among these Purāṇas should be listened to—that provides merit equal to that of listening to Garuḍa.

55. Brahma, Brahmāṇḍa, Brahmavaivarta, Liṅga, Mārkaṇḍeya and Āditya are the Tāmasa Purāṇas. Parts of these Purāṇas are sāttvika and rājasa.

56. They should not be listened to by the seekers of truth, for they are Tāmasa. O best of sages, there are Sāttvika portions in them, listening to which accords merit equal to the merit of listening to Garuḍa (in part).

57-59. Smaller in size are the Upapurāṇas[1] which are eighteen in number. Among these, Viṣṇudharmottara,

1. On the nomenclature of the *Upapurāṇas*, authorities differ. PE. designates the eighteen Upapurāṇas as under:

(1) Sanatkumāra, (2) Nārasiṁha, (3) Nāradīya, (4) Śivadharma, (5) Durvāsas, (6) Kāpila, (7) Mānava, (8) Uśanas, (9) Vāruṇa,

Bhāgavata,[1] Tattvasāra, Nṛsiṁha, Vāyu and Haṁsa are Sāttvika, undoubtedly. By listening to these one secures half of the merit one would receive by listening to Garuḍa.

60-63. Bhaviṣya, Bṛhannārada and Laghunārada consisting of a dialogue between Yama and Nārada, Kārttika Purāṇa and Bṛhad Brahmāṇḍa are the Rājasa Purāṇas. By listening to these one gets full enjoyment. One gets one-fourth of the merit one would obtain by listening to Garuḍa. The wise have declared thus. Bhāgavata, Śiva, Nandī, Pāśupata, Raiṇuka, Bhairava are Tāmasa Purāṇas—so declare the wise who are conversant with the cult of Viṣṇu.

64. Listening to these Purāṇas imparts merit equal to $\frac{1}{8}$ of the merit accruing from listening to Garuḍa. Bhāgavata is the best of all Purāṇas.

65. By reciting the Purāṇa one gets merit equal to that one would get by reciting the Vedas. One who hears the Purāṇa recited gets half of the merit one gets by hearing the Vedas. If one hears the Purāṇa recited and understands what he hears gets tenfold the merit of the one who hears the Vedas and understands them.

66-67. The reciter (who understands the meaning) gets twice that merit and the commentator or expositor gets even more.

The wise declare that the Purāṇa is equal to the Vedas in the weightiness of purpose and the greatness of glory. It is more valuable than the Vedas so far as the meaning is concerned. This is declared by those who understand the mystery of Viṣṇu.

68. The wise declare that the praise of Viṣṇu and the thousand appellations of the deity recorded in this Purāṇa are

(10) Kālikā, (11) Sāmba, (12) Saura, (13) Āditya, (14) Māheśvara, (15) Devībhāgavata (16) Vasiṣṭha (17) Viṣṇudharmottara (18) Nīlamata. Other authorities replace Nāradīya, Āditya, Vasiṣṭha and Nīlamata by Pārāśara, Nārada, Brahmāṇḍa and Sāmba.

The Garuḍa mentions *Tattvasāra*, *Vāyu* and *Haṁsa* among the Upapurāṇas.

1. By 'Bhāgavata' Devī bhāgavata is meant.

the best among those who can bestow merit. Listening to the two obtains tenfold or more merit one earns by hearing the Bhārata.

69. In Bhāratavarṣa[1], in the golden age (*satyayuga*), the daityas[2] are born in the brahmin families. They take some Verses out of the Bhārata consisting of 6000 verses and replace them by new ones.

70. The sage Vyāsa (the author of this Purāṇa) paid homage to Viṣṇu and composed among the Purāṇas the Bhāgavata Purāṇa, at first, in the glorification of Lord Viṣṇu. Thereafter he composed Garuḍa.

71. Garuḍa is one of the principal Purāṇas as declared in the Śāstras. There is no Purāṇa equal to Garuḍa in the exposition of Vaiṣṇava cult.

72. As Viṣṇu is the best of Gods, as Sudarśana[3] is the best of missiles, as the horse sacrifice[4] is the best of sacrifices, as Rudra is the best among the inferior deities.

73. As the Ganges is the best among the rivers, lotus among the water-plants, Vāyu among the superior deities, so Garuḍa is the best of all Purāṇas devoted to the cult of Viṣṇu.

1. Garuḍa (1.54, 13-14) speaks of Bharata, son of Ṛṣabha and Meudevi. *Bhārata* (derived from Bharata) is the southern Varṣa Jambūdvīpa.

2. The terms, Daityas, Dānavas, Asuras denote peoples originally (AIHT, pp. 290-291) and refer to human beings. As the people deviated from the prescribed rules of conduct they were called by such appellations which denoted h ared, opprobrium and abuse.

3. This discus-weapon produced by Viśvakarman was given to Mahāviṣṇu to be used by him to destroy the enemies (Viṣṇu P. Aṁśa 3 Ch. 2). According to another account the fire-god gave the discus-weapon to lord Kṛṣṇa to fight against Indra.

4. On the efficacy of *Aśvamedha* (horse-sacrifice) see *Manusmṛti*:

यथाश्वमेधः क्रतुराट् सर्वपापापनोदनः । 11.261

The sacrifice was regarded as a symbol of sovereignty and power. The performer of the sacrifice let loose a horse to wander at will for a year, attended by a guardian. When the horse entered a foreign country, the ruler was bound either to submit or to fight. In this way, the horse returned at the end of a year, with the guardian obtaining or enforcing the submission princes whom he brought in his train. After the successful return of the horse, the horse was sacrificed amidst great rejoicings.

74. In the Garuḍa Purāṇa, Viṣṇu is the principal deity. Being worthy of praise and easy to approach he should be honoured and worshipped at first.

75-76. After Viṣṇu comes the blissful Lakṣmī who is equally worthy of honour and worship.

O best of brahmins, then comes Vāyu, the noblest and the best among the brahmins and the lord of aspirants of Viṣṇu. He should be worshipped when the recitation of a Purāṇa begins.

Next, the Goddess Bhāratī should be worshipped as she represents the Goddess speech itself.

77. Next, among men, the sage Vyāsa, the author of the Purāṇas should be worshipped. Being the devotee of Viṣṇu he is entitled to worship.

*Śaunaka said* :

78-79. How is it that the Sage Vyāsa comes last in the list of those who are worthy of worship. O you of good vows, tell us the reason thereof.

*Sūta said* :

80. Homage should be paid to Vyāsa at the end while homage is rendered to Viṣṇu at the beginning. Viṣṇu is the principal deity in the Purāṇas and Vyāsa the incarnation of speech—words and their meaning. Vyāsa cannot be equated with Viṣṇu.

81. O best of sages, out of regard for you, I shall tell you the reason thereof. In the Purāṇas dominated by Tamoguṇa, Vyāsa is eulogized as a great sage.

82. Enticed by the knowledge of this fact, the asuras and their followers who worship Vyāsa at first in preference to Viṣṇu enter the region of pitch darkness. Hence, Vyāsa is worshipped at the end. This knowledge is the secret of secrets which should be kept close to the heart.

83-84. Whoever is said to be worthy of homage, should not be accepted as such, for Viṣṇu alone is worthy of worship.

85. Viṣṇu and Vyāsa are identical. The Smṛtis declare that Vyāsa resembles Viṣṇu in many respects.

86. The three—Vāyu, etc., are declared to be worthy of worship.

87. In lightening the burden of the earth, Hanūmān[1] the son of Māruti is the principal organ of Viṣṇu.

88. Bhāratī (also called Sarasvatī), identical with speech, is the second organ. Śeṣa[2] is the third organ. The trio is not treated on equal terms with Viṣṇu.

89. They who are declared to be principal deities are worthy of worship. Vāyu and the rest are secondary, hence they are not to be worshipped (on equal terms with Viṣṇu).

90. Among Bhīma[3] and others Bhīṣma[4] and Droṇa[5] are the principal. The noblest of men they are worthy of worship. Thus I have told you about the relative status of the gods who are more or less worthy of worship. What else do you wish to hear.

## CHAPTER TWO

*Purāṇic Trinity : Brahmā, Viṣṇu, Śiva : Their respective roles*

*Śaunaka said :*

1. Please tell us how the lord created gods out of the constituents. O sage, I am not aware of the serial order of creation and their traits distinguishing one another.

2. Thus spoken to by Śaunaka, Sūta said in reply.

1. *Hanūmān*—The son of Añjanā by god wind or Marut. For a different version, see note 3, p. 959.

2. *Śeṣa*—a celebrated serpent chief having one thousand heads and represented as forming the couch of Viṣṇu or as supporting the entire world on his head.

3. *Bhīma*—third among the sons of Pāṇḍu. In age he was junior to Yudhiṣṭhira and Arjuna and senior to Nakula and Sahadeva.

4. *Bhīṣma*—son of Śantanu and Gaṅgā was the ancestor of Pāṇḍavas and Kauravas and fought on the side of Kauravas.

5. *Droṇa*—taught the Kauravas and Pāṇḍavas the science of arms and archery. He fought for the Kauravas but was killed by trickery.

*Sūta said* :

O best of brahmanic sages, you have put a pertinent question to me.

3. Garuḍa had put the same question to Viṣṇu. I shall tell you, O pious one, what Viṣṇu had proclaimed to Garuḍa.

*Garuḍa said* :

O blessed one, of the nature of existence, consciousness and bliss, please tell us how this universe came into being ?

4. When the process of creation is revealed, your excellence is manifested. I shall like to know the relative superiority of the gods, Brahmā, Viṣṇu and others.

5. What are the means whereby one can attain *mokṣa*. Thus questioned by Garuḍa lord Kṛṣṇa spoke in reply.

*The lord said* :

6. The eternal, indeclinable Viṣṇu is of the basic form. Because he is all-pervasive, his incarnation as Kṛṣṇa is known as complete.

7. Manifested in multiforms he becomes one at the time of dissolution.

8. There too, there is a demarcating line. He, the supreme reality, should be known by all means.

9. By knowing him as many, in different forms or many and-one or by observing his different traits, forms or components such as existence, consciousness and bliss, one is absolved of tamas immediately.

10-13. When the hour of dissolution arrives, O best of birds, the forms of Viṣṇu that were manifest in different individuals assemble in the all-embracing body of Viṣṇu. O bird, they are united with the root.

If Viṣṇu becomes one with his reflection jīva, then how can jīva remain dependent on Viṣṇu.

14. Thus they explain the meaning of *pratibimba*. The difference between the two—reflected and reflection—is obvious therefore.

15. Kṛṣṇa, Rāma and others of equal cadre are the emanations of basic reality. Though they manifest in different forms, they are not to be thought of as separate.

16-17. Those who are in search of reality should note a special point. Jīvas are related to the root only partially. They stand as Jīvas distinct from the root.

18. The knowledge of the root is essential. Those who are not aware of the root are asuras. They think that by illusion, the non-dual entity shows many forms as reflections in the mirror.

19. But this sort of thinking takes them to the region of pitch darkness.

The marks that distinguish Self from Supreme self are twofold: internal and external.

20. The external marks disappear as the material dissolves. The internal difference remains even in the state of release. If both the internal and external differences disappear (there being non-dual brahman in existence), how can there be a difference due to reflection and the thing reflected ?

21. The distinguishing mark of the self going to be released is consciousness or awareness (*cit*). The distinguishing mark of the Self going to hell (region of darkness) is suffering

22. For the Jīva who is prone to migrate, the distinguishing mark is mixed (*cidrūpa* and *duḥkharūpa*). The grass body is an external appendage for the seeker.

23. As the evil-minded asuras often cause distress, Viṣṇu feels distressed on that account. Thus the nature of the lord being none other than distress itself, the lord acquires nature of reflection.

24. One should note the distinguishing mark of the lord's reflection in the daityas.

25. Among the divine forms as that of Sūrya or of human forms as that of Sītā, there is not in the least any difference internal or external.

26. He who ponders over the difference goes to hell. The image of an object or a person reflected in the mirror is always akin to the object or person reflected.

27. At the hour of dissolution, O best of birds, the *Jīvas* in the form of lord's reflection do not merge into lord.

28. Not even the slightest doubt be entertained, O son of Vinatā, about the non-difference between reflection and the object reflected.

29-30. When the hour of dissolution arrives the lord sleeps in the ocean keeping Jīvas in his belly, also the released souls, Brahmā, Maruts, etc, as well as those going to be liberated, those present in hell, those who are likely to fall, those who are stationary, those who rotate on the wheel of life and death, those who are wild beasts, bears, etc.—Keeping all these in the belly the lord sleeps in waters for duration of a Kalpa.[1]

31. Lakṣmī corresponds to knowledge embodied in the Vedas. She is nourished by devotion to Viṣṇu. She exhibits devotion to Viṣṇu by the movements of her body and offers homage to the lord.

32. There was nothing but Viṣṇu and Lakṣmī as the creation came into being.

33. The goddess Lakṣmī served as a couch to the lord. She was her lord's abode. Among the females she was the first who praised the lord thus.

34. In your excellence, you exceed all. None is comparable to you, none excels you. You alone are the non-dual Brahma. The term is applicable neither to Brahmā nor to Lakṣmī nor to Rudra nor to Bṛhaspati.

35. The term is applicable primarily to Viṣṇu. It is secondarily applicable to Brahmā, Rudra and others. Being the store-house of endless merits Viṣṇu is called Brahma.

36. Other gods contain no fulness of merits, hence they are not called Brahma.

37-38. They are non-eternal in relation to space or time. No problem could have arisen, were they found eternal in all respects. But the problem stands, for Brahmā and other gods are not eternal due to the shortage of their merits.

1. *Kalpa*—A day of Brahmā consisting of 1,000 Yugas or fourteen Manvantaras, being a period of 432 million years of mortals.

Though I am comparable to lord Vāsudeva, in respect of eternality in relation to time and space, I am not equal to him in the fulness of merit. The Vedas declare your manifold merits which in all authoritative texts remain uncontradicted. Your merits are endless, some being manifest and some hidden.

39-43. Therefore, we are unable to evaluate your merits. Neither I, nor Sarasvatī[1], Śiva, Rudra, Satī, the daughter of Dakṣa, Pārvatī the daughter of Menakā or Menā, Indra, Indrāṇi, Agni, Yama, Nārada, Bhṛgu, Vasiṣṭha, Gaṇeśa, Bali, Virāṭa, Bhūman[2], Śamī, Kaseru, Kinnara, manes, gods, Gandharvas[3], Tuṣyas, kings and their proteges can praise your Virtue.

Brahmā is inferior to me by crores of merits. Vāyu being equal to Brahmā is inferior to me by the same number.

The two are equal to each other in the matter of detachment, in their devotion to Viṣṇu, in their courage, stability, life, strength, restraint and intellect from the origin to the dissolution of the universe. The two are inseparable in the exercise of their power or support.

44. The Vedas equate Viṣṇu with Brahma in support of the universe. They declare Vāyu as Jīva the life principle of the universe. Brahmā cannot function as the creator without the support of Vāyu.

45-46. Vāyu cannot function without the support of Brahmā. They support each other in activating the universe. Their mutual superiority can very well be evaluated by taking recourse to time.

When lord Brahmā controlled the principle of intellect from activating material creation lying dormant in the universal egg, Vāyu was unable to set it in motion. The evolution of the universe was the event of later date.

1. *Sarasvatī*—the daughter of Brahmā was born from his mouth. Brahmā fell in love with her. She tried her best to avoid him but found escape impossible. She yielded to his desire. As a result a son called Virāṭ was born to them. PE., p. 696.

2. *Bhūman*=Earth.

3. *Gandharvas*—a class of demi-gods, regarded as the singers or musicians of gods.

47. The honourable Sarasvatī was born after Brahmā had completed his one year. When ten years were completed, the honourable Vāyu came into being. In the material world, Vāyu is inferior to Viṣṇu. But, their coordination does not suffer by this inferiority.

48. Sarasvatī was born after Brahmā completed a year. Sarasvatī is therefore inferior to Viṣṇu in respect of time. Vāyu is much more inferior in the same respect.

49. After Vāyu had completed a year Vāk was born. As it was born after, it perished early.

50. Śeṣa, the lord of snakes, Indra, and Rudra—the three are equal in knowledge, strength and spirit. Still they are inferior to each other in respect of time. They last for two thousand divine years.

51. Śeṣa, Rudra, Brahmā and Vāyu are of equal cadre and equal efficacy in the process of evolving the material creation. They are inferior to one another only in respect of time. But this inferiority should be totally ignored.

52. Vāruṇī, Pārvatī and Sauparṇā—the three were born after ten years. They should be treated at par with Sarasvatī and Bhāratī.

53. Indra is superior to Rudrāṇī (wife of Rudra). This knowledge is always gainful. Possessed of this knowledge one is called the knower. He alone has the knowledge of the Vedas.

54. One who is ignorant of different traits of gods is not the knower of the Vedas. He is merely a Vedavādin, not a Veda-pāṭhaka.

55. Whatever syllables of the Vedas are repeated by men of three castes, constitute the very names of Hari which are ever dear to him.

56. Hari is my master. I am a life-long slave of Hari. Brahmā and other gods are my life-long preceptors.

57. The Vedas declare Hari as the lord of all. He who learns the Vedas with this knowledge is the best of the twice-born.

58. He alone is the knower of the Vedas. Other than him is only a Veda-vādin who carries the burden of the Vedas on his shoulders.

59-60. Men possessing knowledge of *brahman* (Supreme reality) and that of the supreme text (viz., the Vedas) speak to each other thus—Veda is water wherein abides Viṣṇu. Men of teaching and other professions incur countless sins which out of compassion, he condones if they utter his three names.

61. The Supreme lord, when he observes that a guiltless person, with an honourable place in society, has committed a sinful deed, is extremely irritated and howls at him.

62. O Govinda, you can be realized only by means of true knowledge, not by any other means. You are of the nature of bliss. Rise, O Keśava and be favourable to me. O lord, you have the power to create as well as dissolve the Universe.

63. You generate Brahmā and urge him to create the Universe. You generate Rudra and urge him to dissolve it. You observe god Brahmā, Śeṣa and the rest who are worthy of approach.

64. Rise up, O Hari, that are ever watchful. Deprived of true knowledge and engrossed in worldly affairs from *katpa* to *kalpa*, I undergo tortuous pains of unbearable suffering, O lord.

65. O Hari, you are of the nature of consciousness (*cit śakti*). You throw sinful daityas and evil minded persons in the dungeon full of intense darkness. They say you are of the nature of suffering, O Hari, since you are distressed by that act of yours.

66. Rise, O Nārāyaṇa, Vāsudeva, Kṛṣṇa, Acyuta, Mādhava, Vaikuṇṭha, lord of Lakṣmī, of compassionate nature. Homage to you.

67. Rise, O lord of Madhu, lord of Sarasvatī, Lord of Rudra, lord of Ambikā, lord of the moon, lord of Śacī, lord of the brahmins, lord of devotion, lord of cows, Rise, O lord.

68. You that are fond of śāstras, rise up. You that are fond of Ṛk hymns rise up. You that are fond of Yajus rise up. You that are a primary cause and fond of Sāman, rise up. You that are the enemy of Mura[1] and fond of Atharva lore, rise up.

---

1. *Mura*—the asura born to Kaśyapa prajāpati of his wife Danu. It was at this time that lord Kṛṣṇa, the incarnation of Mahāviṣṇu attacked Prāgjyotiṣa, the capital city of Asura Naraka. Mura went to help his friend Naraka. In the fight that ensued, Naraka and Mura were slain by Kṛṣṇa. PE. p. 511.

69. You that are of primeval form, you that are fond of prose, you that are of variegated form, you that are fond of praise, you that are lord of Lakṣmī, we please you with melodious song. Rise, O lord, rise immediately.

## CHAPTER THREE

*Creation of the universe : Variations due to difference in Guṇas*

Lord Kṛṣṇa said :

1. God Viṣṇu had a desire to create beings worthy of creation, to release beings worthy of release. Viṣṇu ever cherishes such desires, though the expression of such desires is expressedly material.

2. Hari assumed a material form and swallowed darkness. That form of the lord they declare to be material. Those who do not know this enter the pitch dark region.

3. The incarnations of lord Viṣṇu are perfect. Perfect is that supreme form. Perfection begets perfection.

4. Superiority and inferiority rest on personality, not on the facilities of Space and Time.

5. The Supreme lord is full. The Super-imposed universe is full. When the Super-imposed full is taken off that which remains is also full.

6. It has become a custom to say that he incarnates in the person of Kṛṣṇa for lightening the burden of the earth. There can be no dissolution of the world without his wishes.

7. Too much effort should not be made for realizing Self. Too much effort made for self-realization occasions trouble. Too much effort leads to certain disease, it is certain.

8. The teacher and the disciple should make common effort to know what it is possible to know. The teacher and the disciple who work together in that direction can rightly be called by those designations.

9. O son of Vinatā, those who think upon the lord as Supreme Reality are the teacher and the taught in the right sense of the word.

10. They say there is no harm to cut jokes with the teacher, if the joke is simple enough.

11. If the disciple cuts joke with the teacher out of ridicule or rage, if the teacher makes an ironical remark—the disciple and the teacher go to hell where they stay as long as the moon and the stars shine in the sky.

The High-Souled red-eyed Hari, possessed of strong semen, deposited his energy in Māyā consisting of three guṇas with an auspicious force.

*Garuḍa said :*

12. O Hari, please tell us about the nature of your energy and its constituents. Is that energy the very nature of yours or is it a separate entity ? Tell me, O lord, as you know the truth.

*Lord Kṛṣṇa said :*

13. O son of Vinatā, the energy which lord Hari deposited in Māyā is the very nature of the lord. The wise who know the truth have declared thus.

14. They have also declared that the energy being material is a separate entity, like the lotus in the navel of Viṣṇu. This fact is not detrimental to the concept of the lord being full of energy, as the lord is the very form of knowledge.

15. Lord Vāsudeva is of the nature of energy everywhere and in all times. O lord of birds, if he were not possessed of energy he would not be both Īśvara and Puruṣa.

16. The people in general regard him as twofold : of the form of male and of the form of female. The two should not be considered to be separate entities, O lord of birds.

17. If the lord were separate from the female form, O lord of birds, how could the woman be his reflection.

18. Hence, the female is inseparable from the male form. The two forms constitute the very nature of the lord. This should not be taken otherwise.

19. The neutral form is alien to his nature. It is the effect and not his real nature. It is not present in Hari, O lord of birds. Know that in the form of Hari there is reflected the form of Lakṣmī.

*Garuḍa said*:

20-21. The contact of a woman with a woman is futile. So say the wise. The female form being the mirror, how can there be reflected another female form ? How could the female form abide in the female form. What is the reason thereof. Tell me, O lord.

*Lord Kṛṣṇa said* :

22-23. Lord Viṣṇu assumes different female forms, O lord of birds. How can it be possible that Lakṣmī (a female form herself) may not be reflected therein, since she, the eternal one, being inseparable from the lord is always at his service in her many forms.

24. Hence, it is the separation from her lord (and not her union with him) that can be the object of doubt on the part of the disciple.

O Garuḍa, lord Viṣṇu can never remain without Lakṣmī who is ever devoted to his lotus-feet.

25. Those seeking for release should know that Lakṣmī can never remain without Viṣṇu in any space or time.

26. Lord Viṣṇu deposits energy in her to further growth of creation. The asuras hold that energy is the magical power of the lord. But they are fools who ignore reality and as a result enter the region of pitch darkness.

In fact what we call Māyā is nothing but Prakṛti (the primordial nature) invested with subtle form that is different from magic.

27. They should know that Lakṣmī is the very Self of Lord Viṣṇu who deposits energy in her. The union of the two is not without a purpose.

28. She is beginningless, eternal and truthful. How can she be a fake, O lord of birds ? Prakṛti is eternal truth though not manifest in distinct form.

29. But if she be an empirical reality, how can she be eternal and if she be non-eternal, O lord of birds, how can she be the cause of creativity in her subtle form ?

30. If she be the cause of creativity in the subtle form, who can be the cause of creativity in the gross form ?

31. If you say: By the power of illusion, Viṣṇu manifests himself in many forms. But when illusion disappears by knowledge, the universe (of various forms) is absorbed in Viṣṇu. O lord of birds, hear, I shall produce an argument.

32. Hari, being omniscient, how can ignorance abide with him? As darkness cannot co-exist with the sun, there can be no ignorance co-existing with the lord.

33. Hence, the lord is not associated with Māyā. If that were so, O lord of birds, how could we explain the difference between the omniscient lord and the lord of limited knowledge.

34. How could the Vedas declare the identity of the two who are of contrary nature. Not circumscribed by space and time, the creator of the universe is omnipotent and is above all sorrows.

35. The individual soul, on the other hand, is the creator of a small world, being prone to sorrows and afflictions of births. The two are contradictory in nature and appear to be distinct. Such is the power of illusion of the magician lord.

36. The devotees of Viṣṇu and their followers are exempt from censure and reproach. He who bears malice to them cannot receive the pleasure of Viṣṇu. Even in the state of release he cannot enjoy perfect bliss.

37. Those who perceive a difference between the Supreme and the subservient Self become subject to reproach and are overpowered by suffering and afflicted by affliction. They enter the region of pitch darkness whence there can be no return.

38. O lord of birds, the primordial nature (Prakṛti) is subtle in form. It has the nature of eternal truth as are the infinitesimal particles of space, time, air and other elements.

39-40. The seekers of eternal wisdom should know that the material objects consist of infinitesimal particles. You should

know, O bird, that in the categories of the material objects there is a category called Viśeṣa[1] of which the final Viśeṣa is the paramāṇu.[2]

*Garuḍa said*:

41. O Kṛṣṇa, O Mādhava, O lord of Sātvatas,[3] you say that the ultimate particle of a substance is paramāṇu.

42. It is still not clear to me. The ultimate particle is indivisible (the other particles are divisible). That which is divisible cannot be ultimate particle. This view is invariable, so it appears to me.

*Lord Kṛṣṇa said*:

43. There are experts who can perceive the divisible particles of a substance but not the ultimate particle.

44. The sages declare the ultimate particle to be Viśeṣa. Following the view of ancient sages, the philosophers Kaṇāda[4] and Gautama,[5] O lord of birds, have indorsed that the ultimate Viśeṣa called Paramāṇu is indivisible.

45. The infinitesimal particles are divisible. Those who declare them indivisible are totally wrong in their view. Therefore, O son of Vinatā,[6] the particles are divisible in many parts.

1. *Viśeṣa*—a particular or an eternal distinguishing mark of each of the nine dravyas.

2. *Paramāṇu*—the thirteenth part of the atom of dust which is seen moving in the sun-beam :

जालान्तरगते रश्मौ यत्सूक्ष्मं दृश्यते रजः ।
तत्र त्रिंशत्तमो भागः परमाणुः स उच्यते ॥

3. *Sātvatas*—a family of Yādava race whose founder was Yadu, son of King Yayāti. King Sātvata founded a branch of the Yādavas after his name. He had four sons : (1) Bhajin Bhajamāna, (2) Devavṛdha, (3) Andhaka Mahābhoja and (4) Vṛṣṇi. Kṛṣṇa, the celebrated hero of the Mahābhārata was born in the Sātvata-Vṛṣṇi family.

4. *Kaṇāda* or *Kaṇabhuj* or *Kaṇabhakṣa*—the names of the founder of the Vaiśeṣika system, which may be said to be a doctrine of atoms.

5. *Gautama*—the propounder of the Nyāya system of philosophy. His Nyāya-Sūtra is the earliest treatise on the subject.

6. *Vinatā*—the mother of Aruṇa and Garuḍa and a wife of Kaśyapa.

46. O lord of birds, the infinitesimal particles are divisible in many parts. There are, in the same way, many forms of lord Hari. These forms are divisible while the lord himself is indivisible.

47. That which is the subtlest of the subtle forms is also the greatest of the great. No characteristic difference should be traced among the forms of the lord who is of inconceivable form.

48-49. None else but the lord is eternal in respect of time, space and quality. The wise define the eternity of time as time not circumscribed by time, the eternity of space as space not circumscribed by space, the eternity of attribute as an attribute not circumscribed by attributes.

50. Thus, the lord is characterized by his threefold eternity. Though omnifarious or all-pervasive, he can still be circumscribed by space. His inconceivable and wondrous powers are manifest in the forms he takes for the welfare of the people.

51-53. In respect of attributes and time, there is no difference in the forms of the lord. Being all-pervasive though circumscribed by space, there is no difference even in the minutest form of the lord. Still he is divisible even in subtle parts. Such is the virtue of his supreme power.

54. Therefore, O Garuḍa, know that he incarnates in particular forms. His all-pervasive form (which does not incarnate) they call Nārāyaṇa.[1]

55. Thus, in all conditions and in all entirety, there is a fivefold classification of the different forms of the lord, viz., the eternal and non-eternal, the animate and inanimate and the lord circumscribed and not circumscribed by time, space and attributes. Lord Hari, the primeval Puruṣa of mighty power, deposited energy in the primordial nature called Māyā[2] and produced creation characterized by three guṇas, viz., sattva, rajas and tamas.

1. *Nārāyaṇa*—An epithet of Viṣṇu. The word is derived differently in the MS. I.10. See GP. p. 955, Fn. 5.

2. *Prakṛti or Pradhāna*—Primordial nature consisting of the three essential qualities sattva, rajas and tamas. It is distinguished from Puruṣa, the original source of the material world.

## CHAPTER FOUR

### *Guṇas and their nature : Imbalance and Equilibrium*

*The lord said :*

1. When the lord created the three guṇas, their composite form being *Prakṛti*[1], there sprang up Lakṣmī in her threefold form, viz., Śrī, Bhū and Durgā.

2. Śrī was characterized by sattva, Bhū by rajas and Durgā by tamas. Thus say the wise.

3. O lord of birds, one should not recognize any difference among Śrī, Bhū, Durgā—the three forms of Lakṣmī.

4. Those who recognize difference among the three, by virtue of three distinct guṇas are thrown in the pitch dark regions.

Puruṣa assumed three forms: Viṣṇu, Brahmā and Śiva, each containing the respective guṇa—sattva, rajas and tamas.

5. Viṣṇu pervaded the universe to sustain people with sattva guṇa. He inspired Brahmā to create beings with rajas guṇa.

6. Brahmā created the universe with rajas guṇa. Hence, Brahmā is the first creator and not Viṣṇu.

Viṣṇu inspired Rudra to annihilate the world with tamo guṇa.

7. Viṣṇu, when he inspired Rudra, was called Rudra. But Rudra and Viṣṇu are not identical. Viṣṇu is not identifiable with Brahmā either.

8. Brahmā and Rudra are pervaded by Viṣṇu. This very knowledge leads one to release. It is never otherwise.

9. They should recognize the respective functions of the three : Brahmā, Viṣṇu and Rudra. Those who do not recognize the same go to terrific hells whence there is no return.

10. The eternal lord Viṣṇu pervaded the guṇas, and activated them for the purpose of creation.

1. Equilibrium of the three guṇas—Sattva, Rajas and Tamas—is called Prakṛti: sattva-rajas-tamasāṁ sāmyāvasthā prakṛtiḥ.

11. When the three guṇas were activated there was evolved *Mahat*[1] out of the constituents of the three guṇas.

12. Out of Mahat were evolved Brahmā and Vāyu. They were born twins after the lapse of a year since Mahat came into being.

13. Mahat being activated by rajas, the creation was evolved out of the guṇas in the state of imbalance.

*Garuḍa said* :

14. O son of Devakī, you have explained to me the nature of creation evolved out of the guṇas. I have gained by your grace the correct knowledge of the principle of Mahat in imbalance.

15-20. O lord, now explain to me the significance of the *guṇas in imbalance.*

*Lord Kṛṣṇa said* :

O lord of birds, before I explain to you the *guṇas in imbalance*, I shall explain to you, first of all, what guṇas in equilibrium would signify and before I do that O lord of birds, I shall explain to you the portion of the guṇas in their material forms, ether, etc.

With the aggregate of tamas, O lord of birds, were joined the particles of rajoguṇa twice in proportion. With the aggregate of rajas, O son of Vinatā, were joined the particles of sattva guṇa twice in proportion.

The guṇas are evolved out of the primordial nature, they are not primary. Since forms of Prakṛti are many and not categorizable, the guṇas are secondary, not primary.

21. Thus I have explained to you, O lord of birds, the nature of the guṇas, their number and the way how they function.

22. Of the three guṇas, the sattva alone is pure. O Garuḍa, it is not mixed with rajas guṇa or tamas guṇa.

1. *Mahat*—In Sāṁkhya philosophy the great principle *Mahat* (intellect) distinguished from manas the second of the twentyfive principles recognized by the Sāṅkhyas.

23. It is called *kevala sattva*, not that it is superior to other guṇas but because it was the only existing guṇa at the beginning of Creation which got mixed with the rest at the time of dissolution.

24-25. O lord of birds, the sattva remains pure at all times (except at dissolution). Those who think contrarily enter the lower regions of pitch darkness. O lord of birds, only the rajas and tamas are mixed guṇas.

26. O lord of birds, they are mixed at the beginning and at the end of creation. With the aggregate of rajas, more than a hundred part of Sattva is mixed. O best of birds, it is not otherwise.

27-28. O son of Vinatā, of the aggregated hundred parts of rajas one part is tamas. It is mixed with the aggregated part of rajas.

29. O dear, such is the position of the aggregated rajas mixed with *tamas*. In the aggregated tamas, there is mixed sattva, O son of Vinatā.

30. O Garuḍa, sattva is mixed with tamas approximately more than the tenth part of tamas.

31. O son of Vinatā, with the ten aggregated parts of tamas is mixed rajas in one tenth part.

32. O best of birds, this is the position of the aggregated tamas.

*Garuḍa said*:

33-37. O lord of Sātvatas, I have strong doubts in regard to that.

In an aggregated guṇa, whatever parts of another aggregated guṇa are found in greater or smaller proportion, the guṇa acquires that name, like the milk in water, How is that? O lord!

On hearing the query of Garuḍa, the lord spoke with great affection, appreciating the query of his devotee.

*The lord said* :

O lord of birds, the aggregated sattva is greater than the aggregated rajas or aggregated tamas.

Sattva is not mixed either with rajas or with tamas. The learned declare the aggregated rajas or tamas by those very names and not by any other.

38. Poison mixed with milk or sacrificial oblation is nothing but poison, the same is the position of guṇas, O bird.

39-43. O lord of birds, I shall now tell you of the state of equilibrium of the guṇas.

Whatever is the product of aggregated rajas, whatever has entered in the mahat principle is also called rajas. When the hour of dissolution comes, rajas remains in mahat by twelve parts. In the aggregated sattva it remains by ten parts; in the aggregated tamas by one part, O bird.

A part of aggregated rajas remains in rajas by one part.

44. Thus, O bird, the principle of mahat is dissolved in the three guṇas.

45. O lord of birds, when the guṇas are mixed in equal proportion, the learned declare it to be the equilibrium of guṇas.

46. Those who think otherwise, are placed in the pitch dark regions.

*Garuḍa said*:

47. O lord, tell me, in brief, how the aggregated guṇas stand in equilibrium, at the time of final dissolution (*pralaya*).

*Lord Kṛṣṇa said* :

48. The learned declare that the aggregated guṇas stand in equilibrium, being mixed together.

49-53. O dear, now, I shall tell you about the imbalance of guṇas.

The rajas which remained mixed by ten parts with sattva, by one part with tamas, by one part with rajas at the time of dissolution, remains mixed by ten parts with sattva, by one part with rajas and by one part with tamas. Thus the twelve parts stand conjoined and constitute mahat.

O son of Vinatā, there is another speciality in this context.

54. In the principle of mahat, one part is tamas. Thus the mahat principle is mixed with all guṇas.

*Garuḍa said* :

55-56. O lord of Satvatas, I have heard, formerly from Brahmā that the mahat principle was evolved out of four components of guṇas, i.e. one part of tamas and three parts of rajas.

57. Thus, the principle of mahat consists of four parts, being the form of Brahmā himself which the learned declare to be due to the imbalance of guṇas.

58. It is evolved out of thirteen parts. O fond of devotees and merciful one, please clear my doubts regarding this point.

*Lord Kṛṣṇa said* :

59-62. What Brahmā had stated to you and what I have said just now is not open to doubt. Rajas is mixed with primary sattva by ten parts, the total is but one constituent.

The second constituent consists of rajas extent in the primary rajas. The third constituent consists of rajas present in the primary tamas. The fourth constituent consists of one part of rajas present in the primary tamas being designated as tamas.

63. Thus, the three parts of rajas and one part of tamas constitute the body of Brahmā due to the imbalance of guṇas.

*Garuḍa said* :

64. Mahat consists of four parts, of which the three are rajas, one is tamas—this is what you have declared to me.

65. O lord, it appears from your statement that the body of Brahmā is constituted of rajas.

66. There is a doubt, O lord, on this point. The body of Brahmā is constituted of pure sattva, they say. How could it be formed of rajas.

*Lord Kṛṣṇa said* :

67-68. In the threefold rajas of twelvefold aggregate there exists sattva tenfold more in proportion to rajas.

69. In the threefold rajas of twelvefold aggregate, there exists sattva tenfold more in proportion to tamas.

70. In the threefold rajas of twelvefold aggregate there exists tamas elevenfold more in proportion to tamas.

In the threefold rajas of twelvefold aggregate there exists rajas onefold more in proportion to tamas.

Now, I shall tell you about the mixed parts, hear, O Wise one.

71-72. The material that constitutes mahat, O lord of birds, consists of thirteen parts of guṇas of which rajas contributes twelve portions and tamas one. I shall tell you about their sub-division. First of all, I shall tell you about the parts of guṇas.

73. *Parts of rajas* : One part of tamas, ten parts of rajas, one part of sattva—twelve parts in all.

74. *Parts of tamas* : One part of rajas, eleven parts of tamas.

75. *Parts of sattva* : Ten parts of sattva.

Such is the position of sattva in the mahat principle.

76. Since Brahmā is constituted of more sattva parts than any other deity he is called Śuddha sattva i.e. consisting of pure sāttvika quality.

77. I have thus told you about the constituents of mahat, O son of Vinatā, the knowledge whereof leads one to release from the cycle of birth.

## CHAPTER FIVE

*Deities and their relative status*

1. In the mahat principle, as described above, lord Viṣṇu entered together with Lakṣmī and activated the same.

2-3. From mahat ego was born[1], being constituted of knowledge, substance and activity. In the constitution of *ego*

1. *Sāṅkhya-Kārikā* of Īśvarakṛṣṇa

प्रकृतेर्महांस्ततोऽहङ्कारस्तस्माद् गणश्च षोडशकः।

Kārikā 22

tamas contributed one part, rajas ten and sattva contributed more. Lord became his ātman.

4. Characterized by the principle of ego, Śeṣa[1] was evolved at the beginning of creation. After the lapse of a thousand years, were born Śiva and Garuḍa.

5. The eternal Viṣṇu entered the ego. Lord Viṣṇu and Lakṣmī activated the ego.

6. I am threefold : of modified (i.e. secondary) form, born of tamas and of tejas. Lord Rudra is the controller of the three.

7-10. Lord Rudra controls all secondary objects. Therefore, he is called secondary. Controlling taijasa forms he is called taijasa.

Lord Viṣṇu and Lakṣmī entered the ego which the lord set to motion. He, the lord, evolved five organs of intellect : ears, eyes, touch, taste, smell, and five organs of action, viz., tongue, hands, feet, anus and phallus.[2]

11. O lord of birds, from the mahat were evolved the presiding deities of eleven organs of sense.[3]

12. In the beginning was born Vāruṇī, the presiding deity of the mind and then Gaurijā.

13. These were evolved from Śeṣa one after the other, within ten years serially.

14. Then were evolved Indra and Kāma—the presiding deities of the mind. O Tārkṣya, bondage and release came afterwards.

15-17. Then I was evolved in the bodily form constituted of skin and called a creator. Then, O best of birds, creatures possessed of hands came into being. Śacī,[4] Rati,[5]

1. *Śeṣa* or *Ādiśeṣa*—One of the Prajāpatis. He is the son of Kaśyapa and Kadrū.

2. बुद्धीन्द्रियाणि चक्षुःश्रोत्रघ्राणरसनत्वगाख्यानि ।
वाक्पाणिपादपायूपस्थान् कर्मेन्द्रियाण्याहुः ॥

Sāṁkhyatattvakaumudī, Kārikā 26

3. *Eleven organs of sense*—five organs of intellect and five organs of action and one mind.

4. *Śacī*—daughter of Puloman, an asura chief, became the wife of Indra.

5. *Rati*—Wife of Kāmadeva. See infra, p. 990, Fn. 4.

Aniruddha,[1] Manu[2] the son of self-born Brahmā, Bṛhaspati[3] and Dakṣa[4] were born in human form.

O bird, after Dakṣa was born Pravaha,[5] also called Ativāha who by self-urge causes objects to move.

18. Thereafter, the organ of perception came into being.

19. Śatarūpā, wife of Svāyambhuva Manu, Yama, Moon and Sun—the four presiding deities of their respective organs came into being.

20. O lord of birds, the moon is the presiding deity of ears. Varuṇa, the presiding deity of the tongue came after the Sun.

21-23. After Varuṇa were born the wives of Dakṣa, their offsprings : Bhṛgu and Agni—the presiding deities of the tongue. These high-souled ones control the organ of speech Kravyāda and others, of which mention has been made before, do not control any principle. They are grouped in a separate category, for they are not the presiding deities of any principle of life.

After that, O lord of birds, were born the presiding deities of the generating organ. They are :

24. Viśvāmitra, Vasiṣṭha, Atri, Marīci, Pulaha, Kratu, Pulastya, Aṅgiras and Vaivasvata Manu. Manu and others of endless number are the presiding deities of the generating organ.

25. O lord of birds, thereafter were born the presiding deities of anus. They are:

26-28. Mitra—one of the twelve Suns, Tārā the wife of Bṛhaspati the presiding deity of the quarters, Nirṛti, Pravahī—

1. *Aniruddha*—son of Pradyumna and grandson of Kṛṣṇa. Uṣā, daughter of the Asura Bāṇa, fell in love with him. With the help of Kṛṣṇa who defeated Bāṇa in a battle, Aniruddha carried off his beloved as his wife to Dvārakā.

2. *Svāyambhuva Manu* : Born of Brahmā and Śatarūpā he is known as the author of the Manusmṛti.

3. *Bṛhaspati*—the preceptor of the Devas (Devaguru).

4. *Dakṣa*—son of Brahmā born from his right thumb.

5. *Pravaha*—name of a wind that moves upwards in the body.

the consort of Pravaha. These four, O lord of birds, are the presiding deities of the principle of Vāyu.

O lord of birds, the following are the presiding deities of smell—Viṣvaksena, Aśvins, sons of Vāyu, lord of gaṇas and wealth, seven Vasus[1] and agni the eighth.

29. Now, I shall tell you the names of seven Vasus : Droṇa, Prāṇa, Dhruva, Arka, Dosa, Vasu, Vibhāvasu being the seventh.

30. Rudras are ten in number. The primary Rudra is called Bhava. O best of birds, now I shall tell you the ten names of Rudra.[2]

31. Raivanteya, Bhīma, Vāmadeva, Vṛṣākapi, Ahirbudhnya, Bahurūpa, Mahān.

32-33. These are ten Rudras, O bird. Now listen to six[3] Ādityas, viz., Urukrama, Śakra, Vivasvān, Varuṇa, Parjanya, Atibāhu. Except Parjanya, they are mentioned before.

34-35. O lord of birds, Parjanya is at par with Gaṅgā, Sāvitṛ, Aryaman, Dhātṛ, Pūṣan, Tvaṣṭṛ and Bhaga. Mahat is forty-seven. Pravaha and Ativaha have been mentioned above.

36-39. O lord of birds, Viśvedevas are ten, viz., Purūravas, Ādrava, Dhūri, Locana, Kratu, Dakṣa, Satya, Vasu, Kāma and Kālaka.

1. *Aṣṭavasus*— Gaṇa-devatās. They were born to Dharmadeva of his wife Vasu, daughter of Dakṣa. They are Dhara, Dhruva, Soma, Ahar, Anila, Anala, Pratyūṣa and Prabhāsa (M.B. Ādi. 66).

According to Viṣṇu Purāṇa (Ch. 15. Sec. 1) the eight Vasus are named Āpa, Dhruva, Soma, Dharma, Anila, Anala and Pratyūṣa.

In the Bhāgavata Purāṇa they are Droṇa. Prāṇa, Dhruva, Arka, Agni, Doṣa, Vasu and Vibhāvasu.

The names of Vasus differ in different Purāṇas.

2. The rest of the Purāṇas mention eleven Rudras. The present Purāṇa mentions ten but gives only seven names.

3. An obvious departure from ancient tradition which mentions twelve Ādityas. A number of names in these lists do not correspond with the names of this list.

*Thus are the Ṛbhus,*[1] *three groups of Pitṛs,*[2] *Dyuloka and Bhūloka.*

Thus were born the eighty six deities, the presiding ones of the organ of smell.

40. The lord of gaṇas is the presiding deity of ether and of the organ of smell.

41. Excluding Viṣvaksena, Jaya and the rest are the councillors. In their mutual relationship some are equal and some unequal.

42. These are the secondary controllers of the organs of sense. Hence, they are inferior to the presiding deities of the tattvas.

43-44. Apāna is the presiding deity of the principle of touch, Vyāna that of form, Udāna that of taste and Samāna that of smell. The four Maruts are mentioned as the lords of waters.

45. O lord of birds, I shall now tell you about Jaya etc., who came after Viṣvaksena. In the materialistic creation Agni stands first. Cyavana son of sage Bhṛgu and Utathya son of Bṛhaspati come after agni.

46-48. Manus, eleven in number, were also created first viz, Raivata, Cākṣuṣa, Svārociṣa, Uttama, Brahma-Sāvarṇi, Rudra-Sāvarṇi, Deva-Sāvarṇi, Sāvarṇi, Indra-Sāvarṇi, Dakṣa-Sāvarṇi and Dharma-Sāvarṇi.[3]

49. Seven groups of manes were created thereafter, O lord of birds.

1. *Ṛbhus.* Ṛbhus are a group of divine beings who attained divinity by performing tapas. RV. I. 111 mentions one Aṅgiras, the son of Brahmā who had a son named Sudhanvā. Sudhanvā had three children : Ṛbhuṣan, Vibhvas and Vāja. The three were names of Ṛbhus.

2. The three groups of Pitṛs include Agniṣvāttas, Barhiṣadas and Somapas.

3. Manus are fourteen in number. They are Svāyambhuva (2) Svārociṣa, (3) Uttama, (4) Tāmasa, (5) Raivata, (6) Cākṣuṣa, (7) Vaivasvata, (8) Sāvarṇi, (9) Dharma, (10) Sāvarṇika (11) Piśaṅga, (12) Apiśaṅgābha, (13) Śabala, (14) Varṇaka. But the present Purāṇa mentions only eleven. The Purāṇas differ in the number and nomenclature of Manus.

50-54. Born thereafter and inferior to these are the following six : Gaṅgā the wife of Varuṇa, Vibhāvasu the wife of Parjanya, Śyāmalā the wife of Yama, Uṣā the wife of Aniruddha, Rohiṇī the wife of the moon and Saṁjñakīrā the wife of the sun.

After Gaṅgā, Svāhā, the presiding deity of the mantras was born. Svāhā is the wife of Agni, being inferior to Gaṅgā and others.

After Svāhā was born Budha, the presiding deity of knowledge. Budha, the son of the moon, is inferior to Svāhā.

55-56. O bird, after Budha, Uṣā was born. Uṣā who attained the greatest fame by this name was the wife of Aśvins.

She is inferior to Budha. Thereafter was born Śanaiścara the presiding deity of the principle of earth.

57. Inferior to Uṣā was Puṣkara, the presiding deity of all activities known also as Śanaiścara.

58. Thus having created the presiding deities, Viṣṇu, the lord of gods, entered the principles together with Lakṣmī.

## CHAPTER SIX

*Deities and their relative status*

*Lord Kṛṣṇa said* :

1-3. O lord of birds, the presiding deities of the principles, stationed in their respective orbits, began to praise lord Viṣṇu in the prescribed manner. In you of recognizable or unrecognizable qualities there exist contrary qualities. Severally, they are many. I have no power to enumerate them.

Thus feeling shy and bashful, Lakṣmī spoke to Viṣṇu in the modest and humble tone.

*Lakṣmī said* :

4. O lord, I bow to your lotus-feet. I have no resort except the shelter of your feet. Your lordship possesses Virtue. Some I have known, some I have not.

5. Please give me shelter. Protect me from dangers. There is none more delightful, none more endearing than your lordship.

*Brahmā said* :

6. "O lord of Lakṣmī, an abode of living beings, you are the ocean of knowledge and omniformed. Where am I with my limited knowledge and full of ignorance and where your lordship all-powerful and omniscient. I am ignorant with my circumscribed knowledge. So is Her Ladyship Lakṣmī.

7. I have very little knowledge, very little devotion and very little detachment. And whatever little I possess is also due to your favour. There too, O Viṣṇu, who are an abode of the universe, I have no ownership.

8. O lord, eschew my ego and attachment to worldly affairs. I desire nothing more. I deserve the attainment of right knowledge. I am not a negligent or an imprudent pupil.

9. Let my organs of senses that are inclined to move in wrong channels fall at your lotus-feet. I am inferior to Lakṣmī by millions of virtues. I have no capacity to sufficiently praise your merits. Be pleased, O lord."

10. Thus with palms joined in reverence Brahmā praised the lord in the presence of Garuḍa. Then, the god of gods, the noble Vāyu was visibly moved to love and devotion at the sight of the lord.

11. With eyes overflowing with tears and speech characterized in faltering accents he began to praise the lord.

*Vāyu said* :

"These gods are your servants. Your lotus-like feet are inaccessible to us.

12. O lord of Lakṣmī, I beg the favour of yours granting me the four objects of human life,[1] O lord.

The world is the creation of lord's Māyā. I see no other cause for evolving the world. Let me not go astray, O lord. I am anxious to serve your lotus-feet.

1. See p. 156, Fn. 1.

13. "O lord, you incarnate for rendering favour to the people who are averse to devotion, who are given to sinful acts and who are terribly suffering from (threefold) affliction.[1] O lord, you have no other object of life.

14. O Vāsudeva, out of mere sport, you incarnate in human form. You render welfare to the cows, brahmins, gods and the world of vegetation, that being the sole purpose of your incarnation on this earth.[2]

15. O lord, you are the foremost of pious activators. O lord of the mind-born god, the consort of Rati[3], our mind, engaged in praise of your merit, finds no satiation whatsoever.

16. O Mukunda, I am your steadfast devotee. Pray create devotion in me for your lotus-feet. This and nothing else do I crave of you.

17. O god of gods, in whatever station you are present, let me also be there by your favour. Conversely, in whatever station I am present, let your presence be also there, O lord. This is my utmost desire. The four-faced Brahmā alone is aware of it.

18. O lord, let my subconscious mind be also at your worship; let my activities be your circumambulation, let my behavioral conduct also be your praise. O lord, I offer all these to you with my conscious mind.

---

1. *Threefold affliction* : viz ādhyātmika, ādhibhautika and ādhidaivika. *Ādhyātmika* is twofold : (1) Physical—pertaining to self, caused by diseases. (2) Mental—pertaining to mind, caused by desire, anger, greed, etc. *Ādhibhautika*—pertaining to body, caused by man, animals, wild beasts, birds, snakes, etc. *Ādhidaivika*—caused by evil influences of Yakṣa, Rākṣasa, etc.

2. *Bhagavadgītā* :

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय सम्भवामि युगे-युगे ॥

The lord incarnates for the protection of the noble, destruction of the wicked and establishment of virtue.

3. Rati—wife of Kāmadeva. According to Hindu Mythology, the gods wanted a commander for their forces in their war with Tāraka. They sought the aid of Kāma in drawing the mind of Śiva towards Pārvatī whose issue could vanquish the Asura. Kāma undertook the mission but Śiva being offended at the disturbance of his penance burnt him down with the fire of his third eye. Subsequently he was allowed by Śiva to be born again in the form of Pradyumna at the request of Rati.

19. The material substances intended for my use are nothing but different forms of Hari. O God of gods, I always regard these to be such, and worship the same with proper devotion.

20. The Sandal paste, fragrant flowers, the incense, the clothes, the eatable food-stuff—all these are for the pleasure of Viṣṇu. I undertake this vow for the gratification of Viṣṇu.

21. I abhor the non Vaiṣṇava people and love the Vaiṣṇava ones. I cut off the tongue of the people who reproach lord Viṣṇu. With the heated liquefied tin I fill the ears of those who hear his reproaches.

22. O God, by your favour I possess sufficient strength for the purpose. Still I lack in strength to offer sufficient prayers. I am inferior to Lakṣmī by millions of virtues.

23. I crave for eternal pleasure accruing from the company of the person who sings praises of Hari. Those who unitiate others to the same are Vaiṣṇavas attached to Viṣṇu.

24. Lord Viṣṇu is verily pleased with those who recite this praise. And when the lord is pleased there is nothing that remains inaccessible to the praiser."

25. Thus, the noble Baladeva eulogized lord Hari and stood in front of him with palms joined in reverence.

*Sarasvatī said* :

"O lord, is there a man who can appreciate the excellence of your Virtues and be satisfied with the counting of your praise.

26. O god of gods, you are praised by Brahmā and other gods. Your merits entering the ear-hole of a person destroy our attachment for the body that is the cause of our rebirth.

27. Your praise, O lord, destroys our attachment not only for the body but also for our home, wife, sons, etc., and for fields, animals, gems or other precious articles.

28. Though the Vedas have tried to explain your identity (they have not done it fully). Lakṣmī too has failed to

gauge your essence. Neither the four-faced Brahmā nor Vāyu knows your reality.

29. I cannot sufficiently praise you, O lord. I am inferior to Brahmā and Vāyu. Hence, be merciful and protect me, O lord."

30. O lord of birds, thus Sarasvatī praised Hari and became silent. Thereafter, Bhāratī began to praise lord Hari.

*Bhārati said* :

31-32. "O lord of Brahmā, O lord of Lakṣmī, O slayer of Mura, I have firm faith in your virtues, the praise whereof produces detachment of the people towards material objects and develops their firm devotion whereby you, O lord, are entirely pleased.

33. I have, therefore, strong desire to praise your virtues, O lord.

The act of your praise removes sorrows root and branch.

34. When sorrows are removed, the deserving devotee enjoys fruits of pleasure. The absence of devotion, on the contrary, invites sin and destroys virtue.

35. Knowing all this, my revered preceptor Vāyu who was very kind and affectionate to me, declared your qualities, the source of all pleasure and bliss, selecting them out of the many accruing from pious deeds.

36. Even lord Śiva, the friend of the distressed, does not feel jealous of our holy fame. I derive bliss of pleasure by your favour, by the favour of Lakṣmī and Vāyu.

37. Whatever act is enjoined by Vāyu, the same is endorsed by you.

38. Your lordship does not contradict Vāyu and Vāyu does not contradict your lordship. I feel no inferiority or handicap in the accomplishment of my task.

39. As in the original form, so in the assumed form at the stage of incarnation, Vāyu feels no suffering. Viṣṇu, Vāyu and other incarnations do not suffer even when they take human shape.

40. Vāyu appears to be powerless but he protects all customs current in different yugas. While he takes human forms he does not suffer from the pangs of birth.

O lord, I and Vāyu do not suffer on that account. O destroyer of Asura Madhu, thus situated, I am unable to sufficiently evaluate your merits, O lord.

41. In the process of incarnation, the wise should know, there are no tortures accruing from Yama. Know that once I went to slay the demons in the hellish region. (But I did not suffer at the sight of the sinners being tortured there).

42. O god, I am inferior to Vāyu in both human and divine forms."

43. Thus, having rendered praise Bhāratī was silent, O, lord of birds.

Then Śeṣa[1] who was younger in age to Bhāratī spoke to the lord with palms joined in reverence.

*Śeṣa said* :

44. "I do not know your worthy self nor does Rudra nor Garuḍa. I am inferior to Bhāratī in hundreds of pious deeds. O lord, give me your shelter and protection."

45. Thus having praised the lord, Śeṣa remained silent. Thereafter, Garuḍa began to praise the lord in the following way.

*Garuḍa said* :

46. "O lord, how far can I praise your lotus-feet whereupon my heart is set. How can I, a viviparous being be able to enumerate your virtues ?"

47. Having praised Viṣṇu, Garuḍa was silent. Thereafter Rudra began to praise him thus.

*Rudra said* :

48. "O lord, I have been ignorant of your pervading power. My devotion was centred on the lotus feet of lord Śiva. I lost devotion for you and bore malice. I acted contrary to your desire.

1. Śeṣa or Ādiśeṣa, chief of the Nāgas is the son of Kaśyapa and Kadrū. He carries and supports the earth at the behest of Brahmā.

49. O lord, I, being stupid and devoid of discretion am unable to eulogize your virtues. I am inferior to Bhāratī in hundreds of marks. O lord, grant me your shelter and protection."

50. Having praised the lord thus, Rudra was silent. Thereupon, the goddess Vāruṇī who was younger to Śeṣa spoke thus.

*Vāruṇī said* :

51. "O lord of Lakṣmī, O lord of Brahmā, O lord of Manu, O lord of speech, O lord of Rudra, O lord of men, I am unable to praise you. Neither Pārvatī nor Brāhmī the consort of Garuḍa can do that.

52. I am inferior to Śeṣa by ten marks. O lord of the universe, I pray you, grant me eternal protection."

53. O lord of birds, having praised the lord thus, Vāruṇī became silent. Brāhmī, the wife of Garuḍa, who was inferior to her in age, spoke thus.

*Brāhmī said* :

54. "O Hari, O lord of the universe, I have no power to praise you in words nor the power to hear your praise. He who remembers your personality, O lord, is blessed indeed. Who else on earth can know the lord, the blissful one.

55. Therefore, I cannot sufficiently praise your virtues. O lord, I am inferior to Rudra in Virtue by ten marks."

56. O lord of birds, having praised thus, Brāhmī was silent. Then, Pārvatī who was younger to Rudra began her praise.

*Pārvatī said* :

57. O Nārāyaṇa, O Vāsudeva, O lord, I have no selfish motive in praising you. O lord, you are unparallel in virtue.

58. Your appellation *Nārāyaṇa* alone has the power to confer detachment from worldly affairs and devotion to the lord. It can wipe off the sin of slaying a brāhmaṇa and of having illicit connection with the wife of the preceptor.

59-60. I praise your name as the devotee of your lordship but cannot sufficiently praise your virtues. I am inferior to Rudra in virtues by ten marks. There can be no second thought in this matter." Thus saying, Pârvatī was silent, O lord of birds.

## CHAPTER SEVEN

*Praise of Lord Viṣṇu by deities and sages*

*Lord Kṛṣṇa said* :

1. Indra who was younger to Pârvatī said :—

*Indra said* :

"At first a person should realize the Self in his heart and then praise the lord. O lord of lords, if he offers praise without knowing him it becomes insulting to the lord, the holder of discus.

2. But even the recital of your name confers merit to the reciter.

O lord, Rudra and others do not have sufficient power to render homage to you. How can I, an insignificant person, offer homage to you.

3. I am inferior to Rudra in virtue by ten marks. Lord Kāma is equal to me in knowledge and strength (Neither Kāma nor any other god can praise you sufficiently).

4. Having praised the lord, the god of gods stood motionless with palms joined in reverence and forehead lowered in humility.

Thereafter, Brahmā, the self-centered god spoke in the following words.

*Brahmā, the self-centered god, said* :

5. "Homage to the lord abounding in qualities. Homage to the lord, the image of knowledge. Homage to the lord,

devoid of ignorance. Homage to Brahmā, the all-pervasive lord.

6. I am inferior to Indra in merits by ten degrees. O inscrutable one, I do not ever know you. O lord of the universe, you should protect me, O Viṣṇu, grant me divine abode."

7. The self-centered Brahmā praised Hari in this manner and was silent.

Thereafter, Indrāṇī praised Hari in the following way.

*Indrāṇi said* :

8. "Incessantly I dwell upon your lotus-feet that bear the marks of thunderbolt, goad, banner and lotus. O lord, I think upon the dust of your lotus-feet which even the wise people cannot carry by their mind.

9. I am inferior to the self-centered Brahmā in virtue by ten degrees. O compassionate lord who are fond of devotees, grant me your shelter and protection."

10. Having praised the lord thus, goddess Indrāṇī was silent. Thereafter Rati (wife of Kāma—god of love) who was younger to Indrāṇī in age began to praise the lord.

*Rati said* :

11. "I think upon the lotus-face of Man-lion (Nṛsiṁha) who had incarnated himself in half-human and half-animal form out of desire to render protection to his devotee, who (the lord), accompanied by Lakṣmī and attended by Brahmā, Rudra and others looks splendid by curly tresses of hair.

12. Though I am equal to Indrāṇī in all respects I cannot sufficiently praise your virtues. O lord, I pray for your eternal protection."

Thus having rendered praise with devotion, Rati stood silent by the lord.

13. Thereafter, Dakṣa who was junior in age to Rati began to praise the lord.

*Dakṣa said* :

14. "I meditate upon the holy feet of the lord which out of devotion are water-washed and worshipped by Brahmā,

the ablutionary water being turned in Gaṅgā, the holiest of holy Indian rivers.

15. The dust from the lord's feet on the matted locks of hair made Śiva auspicious. O compassionate lord who have incarnated on earth for favouring your devotees, I do not possess sufficient strength to praise such power of yours. The Vedas declare that I am at par with Rati. I have not attained *mokṣa*. Please protect me as such, O primeval lord (from sensuous pleasures)".

16. Having praised thus, Dakṣa was silent. Thereafter, Bṛhaspati, who was junior to him in age, spoke thus.

*Bṛhaspati said* :

17. I meditate upon your lotus-face. O lord, you may kindly endow me with power to detach myself from vicious objects of pleasure.

18. I, the individual soul, regard myself as the creator, enjoyer, and bestower of objects of pleasure. O lord, cut off my attachment immediately to my sons, wife, friends, cattle, for they are surely destructible.

19. O lord, rolling on the wheel of birth and undergoing pain in the process of that action, I have come up here. O overlord, I cannot praise you sufficiently. O lord, I pray you to grant me protection as you granted to Rati."

20. Having praised the lord thus, Sage Bṛhaspati stood by him in complete silence. Aniruddha who was younger to him in age began to praise him thus :

*Aniruddha said* :

21. "O lord, a man of poor intellect is averse to hearing the sweet narrative of your lordship. Such a person indulges in sensuous pleasures, the kissing of a woman's lovely cheek or pressing his penis into their vagina filled with feces and intestines, like a pig fond of excrement.

22. I, indulging in sinful activity, am fallen in a pit filled with marrow, bones, bile, phlegm, blood, filth, covered with skin

and entrail, I feel pleasure thereto. O lord, the power (Śakti) that co-exists[1] with you is the cause of creation.

23. I, of perverted intellect, roll on the wheel of creation which is of the nature of sorrows, being entirely devoid of pleasure and emitting filth from the nine pores[2] of the body frame.

24. O lord, I bow to you—I who have (unfortunately left tasting the nectar of your auspicious narrative and have completely gone over to the worldly affairs such as the maintenance of my family—a fact which destroys my Vaiṣṇava dharma.[3]

I have not abandoned my house (which as a Vānaprastha I should have done) nor have I been disposed to charitable deeds.

25. O lord, remove this filth off from me. Give me an ambrosial drink in the form of story of your divine life. Like the consort of Indra, I cannot praise your virtues, O lord."

26. O lord of birds, thus having praised the lord, Aniruddha stood silent. Thereafter, Manu, the son of Brahmā and who was junior to Aniruddha said thus :

*Manu said* :

27. "Though I am born of a womb, I have not suffered the embryonic pains. Hence, I have taken shelter with your worthy feet.

1. This accords with the dual system of Vaiṣṇava philosophers—Rāmānuja, Madhva, Vallabha and others. But according to the non-dual (advaita) system of Gauḍapāda and Śaṅkara the difference between Śaktimān and his Śakti is apparent, not real. Nor is the lord or his Śakti the cause of creation, for the very concept of creation is empirical.

2. *nine pores* ; 2 of the ear, 2 of the eye, 2 of the nose, 1 of the mouth, 1 of the penis and 1 of the anus.

3. *Vaiṣṇava dharma*—

The Vaiṣṇava dharma as outlined in the Bhagavad Gītā enjoins the devotee to abandon all dharmas and to resort to the lotus-feet of the lord—a view propounded by the exponents of the Vaiṣṇava cult.

सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज ।
अहं त्वा सर्वपापेभ्यो मोचयिष्यामि भारत ॥

28. Mānavī—the wife of Manu, Yama—the lord of Saṁyaminī, the Moon—the presiding deity of the eight quarters, the Sun—the presiding deity of the eye are equal to one another when they have set out on the path of release."

29. Thereafter, Varuṇa, twice inferior to Vāyu and junior to the Sun, began to praise the lord, O lord of birds.

*Varuṇa said* :

30. "O lord, this abode in the form of my body is built by your choice. So are the son, wife, riches and other objects. The stupid, possessing very little knowledge of reality are attached to worldly affairs. They are drowned in the ocean of suffering.

31. O lord, undo this wrong notion of mine and favour me with the chance to serve at your feet. I am inferior to Manu by sixteen *aṁśas*, O slayer of Mura.[1]

32. Having praised thus, Varuṇa stood attentive with palms joined in reverence. Thereafter, Nārada, who was junior to Varuṇa began to praise the lord.

*Nārada said* :

33. "O lord, there is nothing more pleasing than hearing or uttering the praise of the lord. O lord, you purify those who utter your name, together with their ancestors and successors.

34. He is not a brāhmaṇa but an ass who does not utter the name Hari. O lord, I do not know your actual form. I am always inferior to Varuṇa."

35. Having praised the lord thus, O lord of birds, Nārada stood silent before Hari. Thereafter, Bhṛgu[2] who was junior to Nārada began to praise the lord.

1. *The slayer of Mura*—See Fn. 34 on p. 5.

2. *Bhṛgu*—a sage, the son of Brahmā, was the founder of Bhṛgu Vaṁśa. Members of the Bhṛguvaṁśa are called Bhārgavas. Bhṛgu Vaṁśa has been reputed, for many of its members were Ṛṣis of great sanctity and grandeur.

For the Mythological origin of this family note the following :

उत्सङ्गान्नारदो जज्ञे दक्षोऽङ्गुष्ठात्स्वयम्भुवः ।
प्राणाद्वसिष्ठः सञ्जातो भृगुस्त्वचः करात्क्रतुः ॥

*Bhṛgu said* :

36. O lord, what better Vehicle you need when you have Garuḍa as such. When you have *Kaustubha* gem for your ornament, what more ornament you need. What more riches do you need from a devotee when you have Lakṣmī (the goddess of wealth) as your wife. O lord of speech, what more praise can I render unto you. I do not know your good qualities. O lord I am always inferior to Varuṇa by full one quarter of merits."

37. Thus having praised Hari, Bhṛgu stood in silence. Thereafter, Agni who was inferior to Bhrgu in age began to praise the lord, the Supreme primeval Puruṣa.

*Agni said* :

38. "O lord, spirited by your energy, I carry oblations sprinkled over with ghee at the altar of sacrifice.

39. Supported by your energy, I enter the belly of a person and cook the food therein. I derive my energy from yours, O lord. I am equal to Bhṛgu in every respect."

*Prasūti said* :

40-42. "Even the Sages are perplexed in understanding the meaning of your name. The deities and their consorts are always engaged in your praise. So are Māndhātar, Dhruva, Nārada, Bhṛgu, Vaivasvata and the rest. I offer salutation to you, O lord, out of my devotion. Homage to you, O lord, who look after our well being. Hence, I do not know your benign aspect. I do not possess ability to offer praise." O lord of birds, having offered praise Prasūti remained silent.

43. Agni, sage Bhṛgu son of Brahmā and the embodiment of speech and his wife Prasūti—the three are equal in status.

44. The three are inferior to Varuṇa by one quarter, to Pravaha by half, to Dakṣa by one hundred, superior to Mitra by twice that number.

45. Thereafter, Vasiṣṭha son of Brahmā junior to Prasūti began to offer praise.

*Vasiṣṭha said* :

46. "Homage to Brahmā, the self-born deity, one who abhors relations with the wicked sinners O lord, I bow to your lotus-feet.

47. O lord, son of Vasudeva, protect me ever. I am always inferior to Agni. I am always inferior to Mitra in certain aspects."

Having praised the lord thus, Vasiṣṭha stood silent before the lord.

48. Thereafter, Marīci, son of Brahmā, junior to Vasiṣṭha praised Hari with great devotion.

*Marīci said* :

49. "My intellect is weakened. I have developed attachment to worldly affairs. I walk in wrong direction. My senses are quite perverted. I hanker after scanty pleasures. I turn my mind to objects that are far off from you. I stoop to wicked acts, O lord.

50. O lord, characterized by such points, I am equal to Vasiṣṭha."

51. Having praised the lord thus, Marīci became silent, O bird. Atri, who was junior to him, praised Hari with hands joined in reverence.

52. "O lord, You have manifested yourself for creating, protecting and destroying the universe. Your form is truth itself eternal and unchanging. It is the essence of joy and unmodifiable.

53. Your real nature is devoid of *Sattva*, *rajas* and *tamas*. It is apportioned in all objects wherein your existence remains unmanifest. Therefore, O lord, destroyer of Mura, I, like Marīci am unable to praise your virtues."

54. Having praised thus, O bird, Atri stood silent. Thereafter Aṅgiras[1] began to praise the lord.

1. *Aṅgiras*—a celebrated sage to whom many hymns of the Ṛgveda are ascribed.

*Aṅgiras said* :

55. "O lord, I do not see your body possessed of many arms, bellies and foreheads, adorned with thousands of diadems and other precious jewels. I am unable to praise your eternal form though I am equal to Atri in all aspects."

56. O lord of birds, having spoken thus, Aṅgiras stood silent before the lord. Pulastya[1] who was junior to him, began to praise the lord.

*Pulastya said* :

57. "Lord Hari manifests himself to his devotees and confers auspiciousness. Homage to you, O lord, that savest the sinner from the suffering of hell.

58. I am unable to praise your virtue, O lord. I am equal to Aṅgiras in that aspect.

59. Having praised thus, Pulastya stood in silence before the lord. Thereafter, Pulaha who was junior to Pulastya in age began to praise the lord thus.

*Pulaha said* :

60. "O lord, you are devoid of form and desire. Still I offer you bath, cloth, water, fruits, flowers and foodstuff. O lord of Vaikuṇṭha[2] this worship rendered unto you is altogether fruitless. Thus say the noble sages.

61. I, therefore, offer my worship unto you, O lord, with no desire for return but only with the intention to place myself at your service. O lord of Vaikuṇṭha, I cannot praise you enough. I am equal to Pulastya in my capacity. There is no doubt in this."

62. O bird, having praised thus, Pulaha became silent. Thereafter Kratu, who was junior to Pulaha began to praise the lord thus.

1. *Pulastya*—a celebrated sage is one of the mental sons of Brahmā. He was born from the ear of Brahmā, Mahābhārata, Ādi parva, Ch. 65.

2. *Vaikuṇṭha* or Vaibhra—the dwelling place of Viṣṇu described on the eastern peak of Mount Meru or on the Northern ocean.

*Kratu said* :

63. "Your names, at the time of death, O lord, destroy all suffering accruing from birth. Your names, when recited remove, all of a sudden, the pains of birth and confer release. Of such, yourself, O lord, I place myself at disposal.

64. O lord Viṣṇu, not to speak of those who meditate on you, even those who utter your name for devotion attain release."

65. O lord of birds, having praised thus, Kratu stood silent. Thereafter Vaivasvata Manu[1] who was junior to him began to praise the lord.

*Vaivasvata said* :

66. "I am always engaged in worldly activities, in sensual enjoyment, occupied with the objects of senses, and averse to joys arising from your sight.

67. I am attached to this thievish body—a heap of flesh, bones, marrow and blood. When I maintain a preceptor, holy fire, sacred cow, etc. I cannot easily get away from worldly objects. O lord, remain merciful to me always.

68. I listen to the scandal of others. But I cannot sufficiently praise you, O lord. I walk over the path traversed by the common people but I do not follow the path of renunciation walked over by a few.

69. I spend on prostitutes and roguish people. But I do not spend on brahmins and saints, O destroyer of Mura."

70. Having praised the lord thus, Vaivasvata Manu became silent. Thereafter, Viśvāmitra[2] who was junior to Vaivasvata Manu began to praise the lord.

1. Vaivasvata Manu, the seventh in the list, a leader among Devas. The complete list of fourteen Manus comprises (1) Svāyambhuva, (2) Svārociṣa, (3) Uttama, (4) Tamasā, (5) Raivata, (6) Cākṣuṣa (7) Vaivasvata, (8) Sāvarṇi, (9) Dharma, (10) Sāvarṇika (11) Piśaṅga, (12) Apiśaṅgābha, (13) Śabala and Varṇaka.

2. Viśvāmitra, the contemporary of Vasiṣṭha was Kṣatriya by birth. He acquired Brahmanhood by practising penance. He is mentioned in relation with King Triśaṅku in the Purāṇas, with Rāma, son of Daśaratha in the Rāmāyaṇa and with King Sudās in the Ṛgveda.

*Viśvāmitra said* :

71. "O lord, I have not meditated on your lotus-feet, nor performed *sandhyā* nor adhered to *Dharma* that opens the gate of knowledge. I have not heard your narrative which could remove the impurity of my body. O lord, protect me, I am equal to Atri[1] in all respects.

72. Thus having praised the lord, the sage Viśvāmitra remained silent.

73. Excepting Bhṛgu, Nārada and Dakṣa, the seven sons of Brahmā, Viśvāmitra and Vaivasvata Manu are equal to one another in this aspect.

74. Others are inferior to fire. Still others are more virtuous. O lord of birds, hear. I am going to tell you the praise of Hari by Mitra who was junior to Viśvāmitra in age.

## CHAPTER EIGHT

### *Praise of Lord Viṣṇu by deities and sages*

1. O lord of birds, Mitra who was junior to Viśvāmitra began to praise Nārāyaṇa, the source of the universe.

*Mitra said* :

2. "I, who am ignorant of reality, bow to your lotus-feet for release from the meshes of worldly existence—the feet that stop the rotation of life and death and constitute an abode for the well-being of the world. Lord Vāsudeva alone knows all this, not I, nor fire, nor Brahmā nor Viṣṇu nor Śiva, O lords of sages.

3. Not to speak of others, even the chiefs among the devotees of Viṣṇu do not know him. O lord, protect me ever from all others. I am inferior to Viśvāmitra, though I am twice superior to Parjanya. I cannot praise you enough, O lord.

1. *Atri*—one of the mental sons of Brahmā.

4. Thus, having praised Hari, O lord, Mitra remained silent. Tārā, who was junior to Mitra began to praise the lord.

*Tārā said* :

5-6. "There are people who are singularly devoted to you O lord. Having abandoned all activities together with their kith and kin they are engaged in hearing and reciting your narrative. O Viṣṇu, these pious people are devoid of all attachments.

7. O lord, I who am equal to Mitra, have fallen in their midst." O lord of birds, thereafter, Nirṛti who was junior to Tārā said.

*Nirṛti said* :

8. "People attain supreme position by Yoga and devotion directed to your lordship by rendering service to those who are superior to me in virtue.

9. By knowledge accompanied by detachment O lord, and by the control of mind, the devotees reach the highest ladder. Hence, protect me, O lord, who am equal to Tārā in position.

Thereafter, Pravahī who was junior to Nirṛti began to praise the lord.

*Pravahi said*:

10. "Children are born of semen by intercourse. Prosperity accrues by your favour. Your narrative, O lord, that serves as the elixir of life, can take a devotee to the path of salvation.

11. O lord of lords, let my devotion remain ever at the service of your feet. I am equal to Nirṛti in status."[1]

12. Lord of the inter-spaces of quarters, Nirṛti, Pravahī and the beloved of Pravaha—these four are Parjanyas, thrice superior in merit to others.

13. Now, I shall tell you, O lord of birds, of the people who are junior to them.

1. The second half of this verse is defective, and not translatable.

First of all, the noble Viṣvaksena who was junior to the mistress of Pravaha and was a member of the assembly of Lord Viṣṇu began to praise the lord.

*Viṣvaksena said* :

14. "If all-joyous lord Kṛṣṇa be the conferer of salvation, if there be full devotion as the self-evident means of attaining release.

15-16. If there be guileless devotion towards preceptor, holy hermits, Brahmā and others, O lord, if there be attachment for Tulasī and other sacred plants, one attains release from the tangles of birth and death, there is no doubt in this."

17. O lord, having said thus, Viṣvaksena remained silent.

Thereafter, Garuḍa with hands joined in reverence and head bent low, said, "I am inferior to Mitra in status. There is no doubt in this."

## CHAPTER NINE

*Nature of deities and the serial order of their position*

*Garuḍa said* :

1. O lord, of great wisdom, I shall like to know the nature of deities Ajāna and others in the serial order of their position.

*Lord Kṛṣṇa said* :

2-4. The deities Ajāna and others are born in different families of gods. Thereafter come fifteen deities of action, viz, Virādha, Cāru, Deṣṇa, Citraratha, Dhṛtarāṣṭra, Kiśora, Hūhū, Hāhā, Vidyādhara, Ugrasena, Viśvāvasu, Parāvasu, Citrasena, Gopāla and Bala.

5. O lord of birds, such Gandharvas are hundred in number. They are equal in status to Ajānaja in the state of release and bondage.

6-7. Ajānaja deities who are hundred per cent inferior to Karmaja deities are ghṛtācī, Menakā, Rambhā, Urvaśī, Tilottamā, Suketu, Śabarī, Mañjughoṣā, Piṅgalā and other prominent Yakṣas (Yakṣaṇīs).

8-15. Equal to Ajānaja and hundred per cent inferior to Karmaja are Viśvāmitra, Vasiṣṭha, Nārada, Cyavana and Utathya.

The noble sages equal to Ajāneya are Śatarci, Kaśyapa, Parāśara the middle, Pāvamānya, Pragātha, Kṣudra-sūkta, Devala, Gṛtsamada, Āsuri, Bharadvāja, Mudgala, Uddālaka Ṛṣyaśṛṅga, Śaṅkha, Satyavrata, Suyajña, Bābhravya, Māṇḍūkya, Bāṣkala, Dharmācārya, Agastya, Dālbhya, Dārḍhya Acyuta Kavaṣa, Hārīta, Kaṇva, Virūpa, Musala, Viṣṇuvṛddha, Ātreya, Śrīvatsya, Vatsalā, Bhārgava, Āpnavāna Māṇḍūkeya, Maṇḍūkya, Jāvāli, Vītihavya Gṛtsamada, Śaunaka. The very names of these sages (who are his devotees) are pleasing to Hari.

16. I shall tell you, O Tārkhya, listen. I have sixteen thousand wives who have borne to me sixteen thousand sons who are equal to Ajānajas in merit.

17. Kaśeru, the daughter of Tvaṣṭṛ is senior to these in merit. O lord of lords, now I shall tell you about those who are junior to these in age.

18. Pitṛs are hundred per cent junior to seven Ajānajas. Conversely, the Vedic scholars declare them to be hundred per cent senior to Ajānajas.

19. O best of birds, listen, I shall tell you about those who are junior to Pitṛs in age.

Of the eight there sprang Deva-Gandharvas. They are less in number to the Pitṛs by hundred and eight.

20. Thereafter were born Ānandas who were hundred per cent superior to Gandharvas in virtue. They were principally the attendants of Devas, who received direct orders from them.

21. These are hundred per cent inferior to gaṇas. And hundred per cent inferior to Deva Gandharvas are the Kṣitipas.

22. Hundred per cent superior to these are Uttama gaṇas among mankind. Having so far made incidental remarks, I shall now take up the matter in hand.

23. Thus the deities Brahmā, Lakṣmī, etc., completed their praise and stood in silence with their palms joined in reverence.

24. Thus praised, Viṣṇu, the eternal lord of gods, thought of granting shelter to his devotees.

25. This pious praise is pleasing to the lord. It is sacred as well as destroyer of sins. It is the means of imparting bliss of self-realization.

26. Those who do not read or hear this praise of the lord are hypocrites.

27. The wicked people who do not differentiate the lord from the deities and at the same time enjoy the pleasures of life eat nothing but faeces abounding in hundreds of worms.

## CHAPTER TEN

### *Creation Primary and Secondary*

*Garuḍa said* :

1. Thus praised by the gods, the lord of the Sātvatas disappeared after granting them the favour of his shelter.

2. O lord Kṛṣṇa, I wish to know what sort of shelter the overlord granted to his devotees. O compassionate lord, please tell me truly if your lordship thinks I am fit to hear.

*Lord Kṛṣṇa said* :

3. The supreme lord Viṣṇu entered the related *tattvas* which he set to motion with the desire to create the universe.

4. In the beginning the lord created the primordial egg constituted of gold and which was spread over fifty crores of yojanas around.

5. Above it, there is a minute particle of golden hue of the same dimension as the egg itself. Above that, there is the earth as wide as the fifty crore yojanas.

6. Thus the dimension of the egg extends over hundred crore yojanas. The egg is encompassed by seven enclosures all around.

7. The first enclosure consists of water extending over ten thousand crores of yojanas. The second enclosure consists of fire.

8-9. It is enclosed all round by waters. The third enclosure is called Hara. It is ten times more in dimension than the dimension of fire. The fourth enclosure consists of ether.

10. It is enclosed all round ten times more than ether. The fifth enclosure consists of *ahaṅkāra* (ego) ten times more than ether.

11. The sixth enclosure consists of *mahat*. It is enclosed all round ten times more than ether.

12. The seventh enclosure consists of three guṇas—sattva, rajas and tamas.

13-16. It is enclosed all round ten times more than mahat. After mahat comes the enclosure *tamas*. It is enclosed all round, ten times more than *mahat*.

After mahat comes the enclosure tamas. It is five times more than *mahat*. Thereafter comes rajas which is two times more than tamas. Thereafter comes the enclosure sattva which is two times more than rajas. The three combined are called Ekāvaraṇa 'a single enclosing'.

The prime germ of nature 'ether' comes thereafter. It is limitless. The eternal Viṣṇu abides therein.

17. The river Virajā forms the eighth enclosure. It flows in between the spaces of ether. It spreads over five yojanas all round.

18. It is the most sacred river that wards of rebirth. O bird, those who bathe herein go to Brahmaloka where they rejoice with the four-faced Brahmā.[1]

19. Those who take bath in the Virajā[2] river abandon their subtle bodies and attain liberation.

20. Those alone who have realized the Self and abide in Brahman can cross the Virajā river.

21-23. O lord of birds ! The sage Vyāsa and others, though they have realized the Self cannot cross the Virajā river, since they have still to reap the fruits of their karman.

1. Infra p. 1011 fn. 1.
2. Virajā—a mythological river.

They live on this earth as far as Brahmā lives till the seeds of their karman are destroyed root and branch. They can then cross the river Virajā, O lord.

24. Others who have the seeds of their karman still fructifying cannot cross Virajā.

25. O lord of birds, the river Virajā does not disappear even at the time of dissolution.

26-27. The river Virajā is identical with Lakṣmī and it has the function of destroying the subtle bodies.

There are devas Ṛjus by name who are worthy of attaining Brahman.

28. They are many in number being at par with the jīvas who attain liberation individually or along with the Ṛjus.

These are characterized by thirtytwo marks and are capable of attaining the position of Vāyu.

29. Inferior to these are the yogins called Śiva-Yogins who are characterized by twenty-eight marks. In between the compass come Suras who are characterized by sixteen to twenty-four marks.

30-31. After Suras come Aṣṭakas. They are called sages. Inferior to these are Cakravartins.

Within one hundred lives of god Brahmā they can realize their Self and get their karman destroyed. O bird, within one hundred kalpas one becomes identical with Vāyu.

32. Thereafter, having passed through hundred births, one becomes Brahmā and thereafter one goes to the abode of Viṣṇu.

33. O lord of birds, in the forty kalpas of Brahmā after getting all karmans destroyed even Rudra can realize his Self.

34. O bird of good vows, after the expiry of forty-one kalpas one becomes Śeṣa and attains liberation becoming one with Brahman.

35. Even Indra can get his karman destroyed, realize Self and attain with Brahmā the highest region of Hari.

*Garuḍa said* :

36-37. O lord, I have heard from Brahmā that even Rudra can realize Brahman when his karman is destroyed after com-

pleting the eightyfive kalpas of Brahmā, then how can you adjust your statement that even Rudra can attain Brahma after completing the forty kalpas of Brahmā". O lord, how can the contrary statements be reconciled?

38. On hearing the words of Garuḍa the lord spoke again.

*The lord said*:

39. There is no contrarity between two statements. The stupid alone will cherish doubt, the wise have no doubts at all.

40. O lord of birds, aṣṭakas are eighty, with the additional thirteen they come to ninetythree in the fortieth Brahma kalpa—the four-faced[1] Brahmā has so declared.

41. Since Reality is to be kept strictly secret, Brahmā said so in olden days. O bird, you should understand this problem in the right way.

42. O bird, those who misinterpret the term *Pañcāśīti Brahma-kalpa* as the eightyfive kalpas of Brahmā are totally ignorant. I have told you the truth.

43-44. After the Virajā river, O bird, comes the boundless ether presided over by Lakṣmī. The dimension of the ether cannot be measured by any count, O lord of birds.

45-46. The Virāṭ Brahmā was made the presiding deity of the universal egg.[2]

Thus the everlasting, eternal Hari made special arrangements by appointing the presiding deities over the different

1. Brahmā is four-faced (Caturmukha). Originally he had five heads but one was cut off by Śiva for telling a lie. According to another version, the fifth head was burnt off by the fire of Śiva's eye for speaking disrespectfully of Śiva. We read in the Śatarudrasaṁhitā that it was Kālabhairava a terrible form of Śiva who cut off the fifth head. Viṣṇu Purāṇa (ch. 8), however, gives a different version. It states that Bhairava attempted to cut off the fifth head of Brahmā at the instance of Śiva but gave up the attempt when Śiva intervened at the behest of Viṣṇu.

2. *Brahmāṇḍa*—the egg of Brahman, the primordial egg from which the universe sprang.

principles. The lord Viṣṇu stood encompassing all regions above and below.

47. O lord of birds, the above account refers to the primary creation. Now, I shall tell you about the secondary creation.

*Garuḍa said* :

48. O lord, you have already spoken on creation and I have heard of the same very attentively.

49. O lord, now tell me in detail, what is the primary and what is the secondary creation. I am curious to hear about the same from you.

*The lord said* :

50. From the unmanifest Prakṛti to the gross elements the evolutes of Prakṛti are primary.[1] The knowledge of the same leads one to liberation.

51. O lord of birds, the universe evolved out of the Cosmic Egg is secondary creation.

52-53. Creation, dissolution, recreation and release, deities, major sages and regions Bhū, Bhuvaḥ, Svar are eternal and unchangeable. The existence of the universe is actual and not a fiction.

54. Those who speak otherwise are the slayers of truth. The course of the universe is true, O lord, the service of the lord is also true.

55. Raising up my arm I declare that no scripture is superior to the Vedas and no deity is superior to Keśava.

56. Those who worship other deities, may they be pitṛs or preceptors, at the cost of lord Viṣṇu go to the darkest regions.

57. O lord of birds, now hear about the secondary creation. He who understands the same, attains the highest region.

1. (1) Mahat: (creation of the great principle : intellect), (2) Tanmātrā : (creation of subtle elements). (3) Bhūta : (creation of gross elements)—this set of threefold creation is primary and originates from avidyā—ignorance).

## CHAPTER ELEVEN

*Lord Kṛṣṇa said* :

1. Lord Viṣṇu, the primeval Being, slept in the Cosmic waters for full one thousand years.

2. Lakṣmī served as a couch of water, O bird, and Vidyā as the air propelling water into waves.

3. The same Goddess pervaded the embryonic waters in the form of darkness (tamas). In the embryonic waters there was nothing else.

4-5. O best of birds, Lakṣmī praised Hari in the embryonic waters.

Prakṛti assumed the forms of Lakṣmī and Pṛthivī. She slept with Hari and praised the lord in the Cosmic waters with the mantras : O god Nārāyaṇa, I offer my homage to you. Please attend to my entreaties .

6. O blessed one, please remove my illusion. Confer liberation to the worthy. The primordial Prakṛti is twofold : Parā and Aparā.

7. Inferior to Prakṛti is Brahmāṇī. The fair-faced Umā is inferior to Brahmāṇī. Śacī, the consort of Indra, is inferior to her. The three are inferior to Prakṛti, the primordial nature.

8. O Hari, we do not beg of you for the removal of the three. In every man there exist two Prakṛtis.

9-10. One is eternal and unborn, the other is wrapped up by Tamas. The two are popularly known as Ajās, the elder and Ajā the younger. One awards pleasure and pain, the other awards only pain.

11. Those worthy of liberation are blessed to share knowledge and supremacy. Prakṛti that wards off knowledge and supremacy is named dark-complexioned.

12. The aparā Prakṛti is Paramācchādilkā since it covers the Self from the vision of the Supreme Self.

13. Such a wretched tamasic Prakṛti abides in human beings, O bird, she does not abide in Brahman.

14. She assumes the role of a Piśācikā for the individual struggling for release. I am the propeller of the two (Parā and Aparā.)

15. O lord Viṣṇu O blissful one, that which envelops the guṇas is the most beneficial.

16. O sovereign lord, O supreme god, you confer liberation to your devotees after deserting the wicked Prakṛti that envelops the universe all round. She envelops all of us who are ever transmigrating.

17. Since she is eternal, her removal becomes a necessity. O auspicious lord, accept my entreaties, drive her away from me.

18. Lord Hari, though always wakeful, plays the role of one who has just wakened from sleep. It is just to test the ignorant.

19. Out of his navel there grew up a golden lotus which became the substratum of the world. The lotus was constituted of matter, of which the earth was the presiding deity.

20. It was as illuminating as the eternal solar deity. Viṣṇu whose nature is consciousness and bliss was surely distinct from it.

21. Those who think that Viṣṇu is identical with Prakṛti go to inferior regions, as also those who are associated with these.

22-23. O lord of birds, the phenomenon can be explained by the analogy of a diadem.

Diadems are twofold : identical and non-identical. As a matter of illustration they are assumed to be identical. In fact, they are not identical, O lord of birds.

24. He created the universe, divided into several regions and inhabited the people therein. During the period of dissolution the lord alone exists taking rest which the learned declare to be a sort of sleep.

25. O lord of birds, with the dissolution of the Universe the lord is not effected. Brahmā and Vāyu do not perish ever.

26. Knowledge of the Supreme lord is circumscribed by condition as the water for washing the feet. When the organs of senses stop to work it is called 'sleep'.

27. O lord of birds, Brahmā and Vāyu are eternal. How can it be said that they are not dissolved at dissolution?

28. O lord of birds, Brahmā and Vāyu are not the real entities. The sub-conscious state *Supti* is similar to another sub-conscious state named dream (*svapna*).

29. This state is metaphorically applied to Brahma. Hence, O lord of birds, the existence of Brahmā, and Vāyu should not be taken for granted. Those who realize this fact are for ever blessed with wealth as the merit of penance.

*Garuḍa said*:

30. The notion of *Supti* is caused by ignorance. Supti is not actual.

31-32. O lord, if there is a cause, there can be effect. There can be no effect without a cause. It you base your arguments on this statement, then O blessed one, there being no cause how could Brahmā suffer from fear.

Or assuming that Brahmā suffers from fear, can we lose anything from this assumption.

33. Thus addressed, the lord said in reply.

Fear is caused by ignorance. Thus the causal theory becomes applicable in regard to Brahmā.

34-35. If we do not admit ignorance to be the cause of fear or pleasure then how could there ever be a feeling of fear or pleasure.

Hence, whatever feeling of fear or pleasure inspires the devotee is caused by ignorance.

36. If fear or pleasure are caused by ignorance, then there should be no actual fear or pleasure, both being the results of ignorance O lord, then how is it that the seeker of the truth is extremely devoted to the lord ?

37. On hearing the words of Garuḍa, lord Kṛṣna said in reply. O wise one, the fear is assumed, it is not actual.

38. It is assumed just for the pleasure of the lord. Fear etc. are, in fact, not real.

39. For him who has attained the fruits of his activities no sorrow is caused by ignorance. How can there be a sorrow in the lord ?

40. By the command of the lord the devotee assumes fear. The lord is pleased thereby. In fact, the fear never enters in him.

41. Brahmā observes all this. But this does not prove that ignorance (as a cause) is existent in Brahmā. O lord of birds, Brahmā is never found to be sorrowful.

42. If he makes no attempt to realize Brahma and obtain pleasure thereby, Brahma appears to be distressed just for deluding the ignorant.

43. The knowledge of Brahma comes to the seeker according to his power of receptivity.

44. The manifestation of the unmanifest knowledge and the acquirement thereof is called the visibility of knowledge (Jñāna-vyaktatā).

45. Hence, the supreme lord being knowledge itself there is no scope of ignorance. The four-faced Brahmā was evolved out of a golden lotus from the navel of Viṣṇu.

46-47. He was endowed with the power of reflection. He reflected to himself : "Will or desire has been created, for deluding the ignorance and propitiating the lord, out of knowledge itself, not from ignorance. Lord Brahmā queried himself : "Who has created me."

48. For an answer to this query Brahmā entered the lotus-stalk.

## CHAPTER TWELVE

1. The noble Brahmā, the devotee of Viṣṇu who was seated on the lotus entered the lotus-stalk.

He meditated upon lord Viṣṇu who though non-dual and qualityless is the cause of his origin.

2. Brahmā, the perpetual devotee of Hari, O lord of birds, was swayed by ignorance when he meditated upon the source of his birth.

3. As the mind of Viṣṇu is constituted of nothing but desire, to his utmost he indulges in self-reflection.

4. In the form of Hari, O lord, there exist both, simultaneously, illusion and knowledge. But the two remain invisible like moving water in the clouds.

81. Brahmā is born of (i) the Cosmic Egg, (ii) the navel lotus and (iii) the body of Śiva.

5-6. Sometimes, he manifests both,[1] there being a distinct purpose for this manifestation.

Now, hear attentively how the lord himself declared his holy form, devoid of differences as it is known to the Vedas, but which Brahmā with his limited capacity is not capable of knowing, as he (Brahmā) does not realize his form to be identical with Viṣṇu.

O lord of birds, there is no ignorance in this conception.

7-8. Similarly, Brahmā is incapable of knowing the form of Lakṣmī. Not to speak of others, O lord of birds, Brahmā does not know the form of both Viṣṇu and Lakṣmī. The Vedas know the form of Viṣṇu in entirety. So does Lakṣmī.

9. O lord of birds, since Brahmā with his circumscribed knowledge does not know the form of Visṇu he is charged with the fault of eternal ignorance not conditioned by time or place.

10. Brahmā entered the lotus-stalk but he could not visualize Visṇu, the source of his being. Thereafter, Brahmā heard from the lotus-stalk a voice containing two syllables: O Brahman, perform *tapa*—penance.

11. Recognizing clearly that it was the voice of the lord enjoining penance, he practiced penance at the feet of the lord, just for his pleasure.

12. O lord of birds, then lord Viṣṇu manifested himself to confer favour to his best devotees.

Then the great god Brahmā looked at the four-armed Lord Viṣṇu with eyes resembling full blown lotus.

13. The lord wore Śrīvatsa gem on his chest and the Kaustubha round his neck. He looked with the most agreeable and affectionate glance.

14. At the sight of compassionate Viṣṇu who is fascinated by his devotees, Brahmā knelt and worshipped him with devotion. With his soul engrossed in meditation he, the eminent devotee, lauded Hari thus.

*Brahmā said* :

15. O lord of Lakṣmī, O lord of the world, abode of the people, goddess Lakṣmī does not know your real form. By

1. Knowledge and illusion.

your grace, she understands your qualities which are known to the Vedas.

16. Still Lakṣmī does not know your traits in entirety. Nothing remains which the Vedas have not covered up. There are yet some distinct traits which are not expressed by the Vedas.

17. Some special traits are declared in the Vedas which are known only to the aspirants. O lord, at first, the four Vedas—Ṛg, Yajus, Sāman and Atharvan—know them rightly.

18. The Vedas are so called because they know the lord. So do the Purāṇas, Mahābhārata and Pañcarātra texts. Goddess Lakṣmī too knows of the traits of Viṣṇu as large in number as they come within her knowledge.

19. She knows the distinct qualities of the lord which are mentioned in the Vedas, as far as her capacity permits. She knows the traits in general but not in particular.

20. I too know certain traits declared in the Vedas as far as my capacity, by the favour of Lakṣmī as well as yours.

21. There are still certain traits which remain unknown to many. But Śeṣa, the Serpent-chief knows them too. These remain hidden to others due to their bad Karman.

22. Śeṣa knows those traits which are known to many as far as he is able to know. Thereafter, he knows those too, which are hidden to others. He is, therefore, called the one who has the knowledge of all traits of Viṣṇu.

23. The lord of Umā, Hara, knows, by your favour, the traits of the lord as far as his capacity. O lord, therefore, he is called the one who has obtained what is not accessible to others. O lord, when he knows my regions he knows your form as well.

24. O lord, you are eternal, indestructible super consciousness. I cannot make a better choice among many.

The gods who incarnate on earth are devoid of knowledge, absorbed in the objects of senses.

25. The gods who are absorbed in the objects of senses are attached to outward pleasures. The gods who are attached to sexual pleasures talk in vain of liberation.

26. O lord, there is no distinction between your nature and that of the lord. Since you possess no material body there cannot be eternal ignorance associated with you.

27. You possess a body eternally constituted of bliss and knowledge. Still the devotees regard, you have a physical body. Since you have no physical body, their calling you a bodiless one should only be correct.

28. My homage to you, O bodiless one who are devoid of Ego or attachment. I too am devoid of physical body and unattached to outward objects.

29-30. O lord, the objects of enjoyment—woman, heaven, silken clothes, garlands—come within the range of my material desires, still I am devoid of any material desire.

Rudra, etc., invested with physical bodies and attached to outward objects are possessed of ignorance, O bird.

31. O lord, I become attached to women. I wear silken clothes and put on garlands, just for the propitiation of lord Viṣṇu, not for my physical enjoyment.

32-36. I have no other desire, except the attainment of eternal bliss. I am not, therefore, attached to outward pleasures nor my wife too is attached to them. Though not actually stupid she appears to be stupid. To the wise she appears to be wise. To the stupid she appears to be stupid.

O lord, I possess as much of knowledge as is possessed by Vāsudeva. As much knowledge is possessed by Vāsudeva, so much knowledge is possessed by the wise men of straight nature.

The stupid men of complex nature are characterized by the intricacy of ignorance.

I have a perfect vision of knowledge as distinct and clear as the perception of an object in the light of the sun. Vāsudeva possesses as much of knowledge as the perception of an object in the light of a lamp.

Vāyu is inferior to us both, though his inferiority is not too visible. Hence, one should not think of complete knowledge to be present in Vāyu. Thus, I have explained to you the extent of knowledge in the lord as well as in Vāyu and others till they obtain release.

37. The five Ṛjus attain knowledge at release; Vāyu and others at dissolution; Gāyatrī suffers stupefaction either at dissolution or at re-creation.

38. O lord of lords, Bhāratī is at par with Gāyatrī. Those who are versed in the principles of knowledge related to Viṣṇu should know all about this.

39. I too suffer from illusion, sometimes but this illusion is assumed for stupefying Daityas, so that the supreme god Viṣṇu may be gratified thereby.

Like an ignorant person I put queries for stupefying people.

40. As darkness does not exist with the rise of the sun so ignorance does not exist with the rise of knowledge.

I know reality for certain, still I assume listening to, as if I know it not.

41-42. Men of complex nature, though they have passed through hundred births, remain in ignorance so long as they do not realize Self. After they have realized Self there remains no ignorance.

43. O lord of gods, after passing through series of births and realizing Self I obtained complete knowledge.

44. But the great sages have declared that even when passing through the series of births and before attaining to complete integration I possessed a complete knowledge of the Self. O great lord, Sarasvatī, who was born as Saṁjñā,[1] has no ignorance.

45. No notion of ignorance should be ascribed to Brahmā and Vāyu. Now I relate to you a secret which every aspirant shall desire to know.

46. Among incarnations, Bhāratī is knowledge incarnate, devoid of all sorrows.

47. For stupefying Daityas she professes to be sorrowful partially. In fact, she imbibes no sorrow whatsoever.

48-49. For a short while, when the realized object deludes the grasp, there is ignorance. But in the basic form, there is no ignorance in Bhāratī. How can there be one in Sarasvatī ?

50. So Sarasvatī never incarnates partially. O slayer of Madhu, I too do not incarnate in part.

1. The remark is not confirmed in any other text.

51-54. She and myself are possessed of knowledge. Vāyu who incarnates in part possesses strength and knowledge in the original form but less when he incarnates.

Strength and knowledge are manifest in Vāyu in all incarnations, though the proportion is less in *Tretā* than in any other age.

55. As much of strength and knowledge as he reveals in Tretā, the same he manifests when he incarnates in Dvāpara.

56. As much of strength and knowledge as he manifests in Dvāpara, the same he manifests when he is born in Kali.

57-58. Vāyu shows his strength and knowledge for stupefying Daityas.

O lord, those who recognize difference in each incarnation of Vāyu go to dark regions. They are daityas, not devas.

We find no difference between Vāyu and Hari as we investigate into the nature of Hari.

59. I sever the tongues of those who reproach Hari. Vāyu incarnates on earth with that object in view.

60. [The following should be avoided as they amount to the censure of Viṣṇu.][1]

To think that Lord Viṣṇu is devoid of qualities while he is possessed of qualities.

To think that he is identical with me, while full of bliss he is not identical with me.

61. To think that he takes birth while possessed of eternality, consciousness and bliss he does not take birth.

62. To think that he can be cut and severed in parts while he cannot be cut and severed in parts.[2]

To think that he can get separated from Lakṣmī while he is inseparable from Lakṣmī.

To think that he suffers from sorrows while in fact he is devoid of sorrows.

63. To think that Vyāsa and Rāma (Paraśurāma) are not the sage and the Brāhmaṇa.[3]

1. The first two statements establish the concept of duality (*dvaitavāda*) of the Vaiṣṇava School to which Rāmānuja, Madhva and Vallabha belong.

2. Bhagavad Gītā II.

3. Paraśurāma, the son of Jamadagni, was a Brāhmaṇa by birth, though by profession he was a warrior. Or, the word Rāma may signify

To differentiate among Kṛṣṇa, Rāma and other incarnations.

64. To think that Rāma (son of Daśaratha), Kṛṣṇa and other incarnations can be vanquished in the battle.

65. To think that Lord Kṛṣṇa worshipped Śiva for the continuation of his line by getting offspring.

To think that Rāma, aggrieved at the separation of Sītā, set up the image of Lord Śiva (at Rāmeśvaram).[1]

66. To think that Lord Kṛṣṇa is Viṣṇu while in his physical form he is composed of five bhūtas.[2]

To think that man is constituted of supreme consciousness and bliss while in fact man is not constituted of supreme consciousness and bliss.

67. To assume that father, mother and Brahmins are made in the form of Viṣṇu, while in fact they are not made in the form of Viṣṇu.

To think that lord Viṣṇu and Rudra are identical in status while in fact Rudra is subordinate to Viṣṇu.[3]

68. To think that lord Viṣṇu and Sūrya are identical.

To think that Sūrya is the greatest of deities and Viṣṇu is his subordinate.

69-70. Those who offer homage to the holy fig tree or the sacred basil plant, unless these grow up naturally, and those who overpass Śālagrāma incur sin in common with those who censure the lord.

71. Those who, being on the verge of liberation, regard the lord as a separate entity come to grief in course of time.[4]

Rāma, the son of Daśaratha. Then it would mean "To think Rāma (Dāśarathi) is not identical with the supreme lord is tantamount to the censure of Viṣṇu."

1. *Rāmeśvaram*—a holy place in South India. According to Kamba Rāmāyana, Rāma encamped on the sea-shore to cross over to Laṅkā to release Sītā from Rāvaṇa's custody. This temple was built by Rāma at that time.

The present text denies the installation of Śiva Liṅga by Rāma, for that would impart more glory to Śiva which a Vaiṣṇava Purāṇa cannot bear.

2. Though divine in nature, the incarnations of Viṣṇu, etc., in human form are constituted of five gross elements (pañca mahābhūtas).

3. This shows the sectarian character of the present Purāṇa.

4. When the state of liberation draws near, the limits of religion and ethics are crossed and the notion of duality disappears.

72-73. Those who regard the lord as a separate entity are stupid.[1] Those who pay homage to the plants, unless these grow naturally, should be regarded as asuras.

74-75. Neglecting the holy fig-tree, devoid of boughs, those who pay respects to the holy basil plant less than two months old or a young cow that has not delivered—should be declared asuras.

76. Life beginning with the plants and ending with humanity constitutes my arms. Full one hundred years of my life constitute an age of Kali.

77. The period of Kali is counted by Kalpas. Life exists though Kali expires.

During the day of Brahmā the sinners who have strayed from the path of virtue go to the dark regions.

78. While staying there they wait for the turn of their destiny while the attendants of Vāyu carry out the orders of the lord and torture them severely.

79. After the lapse of one hundred years the living beings together with Kali will have their subtle bodies smashed with the thrust of a club by Vāyu.

80. Gradually, they will enter the dark regions all round.

81. Of all the ages, Kali comes at the end. Kali is the foremost of those who slander the devotees of Viṣṇu.

82-83. In this world of mortals or in the world of extreme darkness, there is none equal to Kali who slanders the lord, among the devotees of Śiva who find pleasure in ignorance and aversion in knowledge.

Kali is known as Duryodhana,[2] the endless pain incarnate.

84. The wife of Kali hundred percent less in qualities, is known as *Alakṣmī*, popularly known as Mantharā.[3]

1. Though there is a focus on identity as stated here, the distinction between the Jīva (the individual soul) and Paramātman (the supreme soul) is mentioned. The distinction is a continual process till the Jīva is merged in Brahman.

2. *Duryodhana*—who strayed from the path of Virtue has been identified with Kali—the presiding deity of the iron age.

3. *Mantharā*—an evil genius and an agent of Kali is described here as the mistress of Kali.

85-87. Hundred per cent less in qualities was Vipracitti.[1] Then came Jarāsandha,[2] Kālanemi[3] and Kaṁsa.[4] The latter was hundred per cent less in qualities. Less by five per cent in qualities were Madhu and Kaiṭabha,[5] also known as Haṁsa and Hidambaka. Bhauma[6] was equal to Vipracitti.

88. Less by eight per cent in qualities was Hiraṇyakaśipu.[7] Less by three per cent in qualities was the great Asura Hiraṇyākṣa.[8]

89. Maṇimān[9] was equal to him in qualities. Baka[10] was a little inferior to Maṇimān. The great Asura Tāraka[11] was less by twenty per cent in qualities.

90. Śambara,[12] the tormentor of people was less by six

According to *Vālmiki Rāmāyaṇa*, Mantharā was a hump-backed nurse or slave of Kaikeyi who instigated her mistress, on the eve of Rāma's coronation as heir-apparent to beg of her husband by the two boons formerly promised to her by him, the banishment of Rāma for fourteen years and the installation of Bharata on the throne.

1. *Vipracitti*—a dānava born to Prajāpati Kaśyapa by his wife Danu. He was the eldest of the thirtythree notorious asuras.

2. *Jarāsandha*—Son of Bṛhadratha and king of Magadha, was killed by Bhima in a duel.

3. *Kālanemi*—a great asura. In later years he was born as Kaṁsa, the son of Ugrasena.

4. Kaṁsa—Son of Ugrasena, king of Mathurā and an incarnation of Kālanemi.

5. *Madhu and Kaiṭabha*—the two asuras born of the ear-wax of Viṣṇu (*Viṣṇu-karṇa-malodbhūtau*).

6. *Bhaumāsura*=Narakāsura, son of Hiraṇyākṣa.

7. *Hiraṇyakaśipu*—Son of Kaśyapa and Diti, his elder brother was Hiraṇyākṣa. He was called Hiraṇyakaśipu because his mother Diti delivered the child on the golden seat which was set up for the sages at the aśvamedha sacrifice.

8. *Hiraṇyākṣa*—Son of Kaśyapa and Diti and the elder brother of Hiraṇyakaśipu.

9. *Maṇimān*—born of Vṛtra, son of asura Danāyu.

10. *Baka*—an asura who terrorized the people of Ekacakrā on the Ganges. He was killed by Bhima.

11. Tāraka (Tārakāsura), an asura chief who was killed by Kārttikeya, the eldest son of lord Śiva.

12. *Śambara* : The Purāṇas refer to this leader of the Asuras as having played a prominent part in the Devāsura war.

There is a hint in the Ṛgveda 1.17. about the killing of Śambara by Indra.

per cent in qualities. Śālva[1] the meanest of the Daityas, was equal to Śambara.

91. Hiḍimba[2] was two per cent less in quality than Śambara. Bāṇa[3] was inferior to Hidimba. Then came Kīcaka.[4]

92. Dvāpara Mahāhāsa[5] was equal to Asura Bāṇa. Inferior to him by ten per cent in quality was Namuci,[6] the strongest of Daityas.

93. Pāka[7] and Ilvala[8] were equal to Namuci. The vilest of daityas was Vātāpi[9] less by four per cent in qualities than Ilvala.

94. Dhenuka,[10] the king of daityas, was less than one and a half per cent in qualities. The meanest of the daityas was Keśin[11] less than half per cent in qualities than Dhenuka.

95. The great asura Tṛṇāvarta[12] was equal to Keśin. O lord, Haṁsa[13] was less by ten per cent qualities than Keśin.

---

1. *Śālva*—ruler of Śaubha was the friend of Śiśupāla, at the death of Śiśupāla he besieged Dvārakā and was killed by lord Kṛṣṇa.

2. Hiḍimba—an asura whom the Pāṇḍavas confronted in the forest after their escape from the lac palace. Bhīma killed him and married his sister Hiḍimbī. Ghaṭotkaca was Bhīma's son by Hiḍimbī.

3. *Bāṇa*—a powerful asura was killed by lord Kṛṣṇa.

4. *Kīcaka*—Brother-in-law of Matsya, king of Virāṭa and son of Kekaya, king of the Sūtas.

5. *Mahāhāsa*—not identifiable.

6. *Namuci*—Son of Prajāpati Kaśyapa by his wife Danu. This fierce giant was killed by Indra.

7. *Pāka*—an asura, killed by Indra who got the name Pākaśāsana.

8. *Ilvala*—an asura who lived in the Maṇimatī city. Ilvala and his brother Vātāpi ate up a number of brahmins and Agastya cursed them to death.

9. *Vātāpi*—an asura, brother of Ilvala. He was eaten along with his food by Agastya.

10. *Dhenuka*—an asura who lived in the forest of Kālī. He was killed by Balabhadra Rāma and Śri Kṛṣṇa.

There is another story that while Balabhadra Rāma, Śrī Kṛṣṇa and other cowherds were looking after the cows an asura entered into the midst of the flock (dhenu). Rāma and Kṛṣna saw him, struck him against a tree and killed him.

11. *Keśi*—an asura, son of Kaśyapa by his wife Danu.

12. *Tṛṇāvarta*—son of asura Tāraka.

13. *Haṁsa*—an asura who clashed with Kṛṣna and was kicked down to pātāla where he died of snake-bite.

96. Tririk[1] was equal to Haṁsa and Paurika[2] was equal to him likewise. In the previous birth he was known as Vena.[3]

97. Kumbhāṇḍaka[4] and Kūpārṇaka[5] were less by one per cent qualities than him. O lord, Duḥśāsana[6] was equal to Jarāsandha.

98. The best of Daityas, Vikarṇa[7] was equal to Kaṁsa.

Less by hundred per cent in qualities than Kumbhakarṇa[8] was Kradhyā[9].

99. Less than hundred per cent in qualities was the great asura Śatadhanvan.[10] The best of Daityas, Karmāri[11] was equal to him.

100. Kālakeya[12] was equal to Vena. The meanest of daityas is equal to his superior.

101. This is due to the influence the gods exercise over them. Less by hundred per cent in qualities than Kālakeya was asura Cittamān.[13] The presiding deity of Cittamān was superior to him by hundred per cent in qualities.

102. Less by hundred per cent in qualities was the asura Pādamān.[14] The presiding deity of the eyes is superior to him by hundred per cent in quality.

1. *Tririk*—not identifiable.
2. *Paurika*—a king of the ancient country Purikā. He was such a sinner that he was born as a Jackal in his next birth.
3. *Vena*—an ancient king who was notorious for his bad rule.
4. *Kumbhāṇḍa*—Minister of Bāṇa. Father of Citralekhā companion of Uṣā, the daughter of Bāṇa.
5. *Kūpārṇaka* : not identifiable.
6. *Duśśāsana*—Son of Dhṛtarāṣṭra and brother of Duryodhana.
7. *Vikarṇa*—Son of Dhṛtarāṣṭra was one of the seven great warriors.
8. *Kumbhakarṇa*—Brother of Rāvaṇa was the son of Viśravas.
9. *Kradhyā*—not identifiable.
10. *Śatadhanvan*—a Yādava king killed by Balabhadra and Śrikṛṣṇa.
11. *Karmāri*—not identifiable.
12. *Kālakeya*—Which Kālakeya is meant is not clear. Kālakeya is not the proper name of a particular Asura. The term refers to 60,000 sons of Kālā by Kaśyapa Prajāpati. They fought against Devas, on the side of Asura Vṛtra.
13. *Cittamān*—not identifiable.
14. *Pādamān*—not identifiable.

103. Less by hundred per cent in qualities was the asura Śaktimān.

104. Less by hundred per cent in qualities than Pādamān was the great asura Sparśamān.[1]

105 Less by hundred per cent in qualities was Caṇḍamān.[2] Less by hundred per cent in qualities was Śiṣṇamān.[3]

106. Less by hundred per cent in qualities was Karmamān.[4] The presiding deities Rudra and others are urged by the deities who lived at the beginning of Kalpas.

107. O lord, sometime they go contrary to your wishes, while I and Vāyu, O lord, never go contrary to your wishes.

108. O lord, Rudra and other gods lose their link with their root when they incarnate. Hence, they become powerless.

109. O lord of earth, my intellect alone remains unimpaired. Even then, O lord, I need sufficient strength to fully offer my praise.

110. O Sovereign lord, be compassionate to me who am your constant devotee". Thus having offered praise Brahmā stood before the lord with his palms joined in reverence.

## CHAPTER THIRTEEN

### *Creation after dissolution*

*Lord Kṛṣṇa said* :

1. Lord Viṣṇu, the slayer of Asura Madhu, the receptacle of compassion, was thus praised by his son Brahmā, spoke in a voice as loud as the thunder of reigning clouds.

*The lord said* :

2. O Brahman, please start re-creating[5] the universe in the fashion you did in the previous Kalpas.

1. *Sparśamān*—not identifiable.
2. *Caṇḍamān*—not identifiable.
3. *Śiṣṇamān*—not identifiable.
4. Karmamān—not identifiable.
5. After each dissolution of the universe, there is re-creation. Lord Viṣṇu enjoins Brahmā to create the universe afresh.

3. You have no axe to grind thereby. You create the universe to carry out my instructions." Thus spoken to by Viṣṇu, Brahmā praised the lord.

He thought of creating the Universe, just for pleasing Him.

4-5. O Garuḍa, at first, Brahmā, who represented intellect[1] created Vāyu[2] who became the presiding deity of life. He is the soul of mankind.[3]

6. Then, from his right hand he created Brahmāṇī and Bhāratī. The two control the unmanifest Prakṛti.

From his left hand was created Fire, the son of Truth, representing the principle of Intellect.

7. From his right hand was created Hara representing Ego. At first, Śeṣa was born. Garuḍa came next.

8-9. Thereafter Brahmā created Rudra. Thus, Brahmā created the universe. Ten years after his own birth, Brahmā created Vāyu. A year after, he created Gāyatrī.

10. A year after, he created Bhāratī. A thousand divine years after, he created Śeṣa.

11. A thousand divine years after, he created Garuḍa.

12. After the lapse of the same period, he created Vāruṇī.

13. When ten years had lapsed after Garuḍa was created he created Sauparṇī.

14-15. After the lapse of ten years, he created Pārvatī; after the lapse of ten years, he created the moon, the presiding deity of the mind.[4] After the lapse of ten years he created Indra, the presiding deity of the right arm. After the lapse of ten years he created Śacī.[5]

1. The primordial creation was evolved out of intellect which is an unconscious principle. Brahmā, the conscious principle pervaded intellect to create the universe.

2. Brahmā created the principle of breath (*prāṇa*) which is the principal constituent of life. The gross body cannot function without breath. Hence breath is the presiding deity of life.

3. To regard Vāyu (breath) as the soul is hyperbolical. Vāyu and Ātman are different entities. They cannot be equated with each other.

4. The moon is born out of the mind of Brahmā (Candramā manaso jātaḥ) and at the dissolution of the universe the mind is merged into the moon (manas candre nilīyate).

5. *Śacī*—the wife of Indra.

16. After the lapse of thirty years since Indra was born, he created, from his left arm, Kāma, the presiding deity of the mind.[1]

17-18. After the lapse of ten years since the birth of Kāma, he created Rati, the wife of Kāma Brahmā is the presiding deity of Kāma. After the creation of the universe, he created Ego.

19. After the lapse of ten years, he created the right nose. After the lapse of five years he created the left nose.

20-21. Seven years after the creation of ego, he created Bṛhaspati. Five years after, he created Tārā[2] who became the wife of Bṛhaspati.

22. Twentyfive years after, he created Manu[3] his son from his mind.

23-28. Five years after, he created Śatarūpā.[4] Twenty years after, he created Dakṣa from his right thumb. Five years after, the four-faced Brahmā[5] created Prasūti from his left thumb.

Brahmā made an all-out effort and created offspring for the increase of population. First of all, he created Dakṣa.[6] Twenty-five years after Dakṣa, he created Aniruddha,[7] out of the joints of his middle finger.

Twenty five years after, he created Virāja out of the joints of his middle finger.

One hundred years after, Aniruddha, he created Pravaha from the joints of his little finger. Ten years after, he created Pārvatī.

1. *deity of the mind* : Since desire is born out of the mind, Kāma (Desire) is said to be the presiding deity of the mind. But, as stated previously, the mind is governed by the moon.

2. *Tārā*—Wife of Bṛhaspati who eloped with Candra (the moon). A child born of their union was called Budha. She returned to Bṛhaspati later on.

3. *Manu*—the mental son of self-born Brahmā was called *Svāyambhuva*.

4. *Śatarūpā*—the wife of Manu.

5. On the four-faced Brahmā, see P. Fn.

6. *Dakṣa*. This is repeated.

7. *Aniruddha*. This feature is not mentioned elsewhere.

29. One hundred years after, he created Vāmadeva from the joints of his little finger.

30. He created Yama from his back. Eight years after, he created Śyāmalā who became the wife of Yama.

31. Thirty years after Yama, he created the moon from the right ear. The moon became the presiding deity of ears.

32. Nine years after, the lord created Rohiṇī. He created Garuḍa from his left ear, of which Garuḍa became the presiding deity.

33. Twenty years after the creation of the moon, he created the sun from his right eye.

34. Six years after the creation of the sun, he created Saṁjñā from his left eye.

35-36. A hundred years after, he created Varuṇa from his organ of taste and made him the presiding deity of that organ.

Twenty years after, he created Gaṅgā from the very organ of taste and made her the presiding deity of that organ.

37. Ten years after, he created Nārada from his lap. Nārada became very dear to him.

38-40. He created Agni from his organ of touch, sixty years after.

He, the presiding deity of speech,[1] created Svāhā[2] after five years. Svāhā became the presiding deity of the mantras.

O lord of birds, ten years after, from his eye-brows, he created Bhṛgu,[3] the best of the Brahmanic sages.

After a year, he created a woman who became the wife of Bhṛgu.

41. A hundred years after Bhṛgu, he created Kaśyapa out of his mind.

42. A year after, he created Aditi. Ten years after Kaśyapa, he created Atri.

43. Ten years after, he created Bharadvāja.

Ten years after, he created Vasiṣṭha.

1. Either Brahmā or Bṛhaspati is meant.

2. *Svāhā*, the wife of god Agni.

3. *Bhṛgu*: Son of Brahmā and the founder of Bhṛgu Vaṁśa, was born of Brahmā's skin.

44. Ten years after, he created women, to become their consorts, at the interval of one year each.

45. After Vasiṣṭha, he created Gautama. Ten years after, he created Jamadagni.

46-47. Ten years after, he created Vaivasvata Manu. A hundred years after Manu, was born Viṣvaksena, the most powerful son of Vāyu. Fourteen years after, the lord of gaṇas was born.

48. O lord of birds, eight years after, he created Kubera; a year after, he created his consorts.

49. Ten years after Viṣvaksena, he created Jaya and others the devotees of the lord.

50. After Jaya, he created the deities of activities—Valla and others. A hundred years after, he created the bull Nandī, the Vehicle of Śiva.

51. Thirty years after, he created Parjanya, the presiding deity of Mantras and Yantras.

52. Ten years after, he created Puṣkara, the presiding deity of the principle of activity.

O lord of birds, thus Brahmā started creation at my bidding, in order to oblige me.

He who understands this obtains liberation.

## CHAPTER FOURTEEN

### *Nature and form of lord Viṣṇu and Benefits of Vaiśvadeva*

*Garuḍa said* :

1. O lord, let me know the incarnations of lord Viṣṇu, Lakṣmī and gods, O you of good vow, as also the difference amongst them in regard to their qualities.

*Lord Kṛṣṇa said* :

2. The eternal, primeval lord has all the qualities in common with Brahmā and others.

He is independent, ancient and complete in himself. Such a being is second to none, O lord of birds.

3. His feet and their soles, his nails, hips and throat are all full.

4. Other parts of his body, viz, thighs, belly, breast, shoulders, arms, hair of the head and the body pores of the hair, beards, teeth, penis, scrotum, hair on the scrotum, armpit, eye, ear are also complete.

5. How shall I describe the original form of lord Hari? So long as there is strength in his composite body there is strength in his each and every hair, he can be called complete. He is the creator of all, the destroyer of all and the enjoyer of quintessence of all substances.

7-8. He is not the enjoyer of non-essential part of substances. O lord of birds, now hear, I shall tell you the essence of substances.

The juices of the grape, sugar-cane, cocoanut, mango, bread-fruit, orange, betel-nut, date, Banana fruit—the compassionate lord drinks these juices when these are in their form of seed.

9-10. He drinks the juices of the betel, Khadira tree, flower, Sandal, wheat, barley, bean, *hareṇu* (?), cultivated and wild rice, corn and unhusked rice.

11-16. Lord Viṣṇu receives the juices of forbidden vegetables, salts, foodstuff, prescribed eatables, soup, substantial foodstuff—milk, curd, butter-milk, ghee, foetid, mustard, pepper, cumin seed food cooked in the sacrificial ghee, treacle roasted or fried in the oil, butter, clove, sugar,—lord Vāsudeva partakes of these essences with pleasure.

By order of the lord of Lakṣmī, the abode of all living beings, Vāsudeva enjoys the essences of all these things. O best of disciples, the rest of the juices are enjoyed by the ruling monarch, the lord of the earth.

The devotees of lord Vāsudeva, usually, have no knowledge of essences. Leaving aside these devotees, we talk of the devotees of Viṣṇu who enjoy the essences of substances and thereby avoid coming to grief.

Those who partake of meals without performing Vaiśvadeva[1] are the low class of people who eat the stale food.

---

1. *Vaiśvadeva*—an offering to all deities made by presenting oblations to fire before meals.

17-18. O lord of birds, I shall tell you the additional benefits accruing from Vaiśvadeva—benefits which are most guarded secrets, not to be disclosed to any.

Those who offer gifts in respect of the Sun, leaving Vāyu and the Supreme lord Hara stationed therein can be said to enjoy the essence. Lord Viṣṇu is said to enjoy the part of essence, not of the total quintessence, although he can enjoy the entire essence by his might unchecked.

19. O lord of birds, I quote another list of essences of substances.

Juicy substances, grapes and the like lose their quintessence with the lapse of time.

20-28. Ripe grapes lose their essence after four days; the rose apple after the same period; the bread fruit after a month, the date after six months, the cocoanut after twentyfour hours since its breaking forth; the cocoanut and the date after they go dry, the mango after a fortnight, the areca nut after a year, the betel after twentyfour minutes; the cooked food, soup, milk-rice after three hours, the foodstuff roasted in the oil after a month and a half, the food roasted in ghee after twelve hours; the vegetables after nine hours; the citron, ginger, āmalaka, camphor and mango lose their value after a year.

Parpaṭa loses essence after a fortnight. The holy basil is always full of essence. Dry or green it is always fresh.

29-33. The holy basil, as thought of containing essence even on the Ekādaśī (eleventh) day should be held either by the hand or the nose, but never by the organ of the tongue.

On Ekādaśī, the day sacred to Viṣṇu, the cooked food loses essence.

On Ekādaśī O lord of birds the holy centre of Viṣṇu is full of essence for the whole of the day, exceeds in essence on the second day (so on and so forth). O blessed one, the holy places of bath, if polluted by the articles of worship, scent, etc., lose their essence, similarly if mixed with sweet water.

O lord of birds, on Ekādaśī, sacred to Viṣṇu, milk, ghee, honey and water are full of essence, while other stuffs are without essence. The best of the sages have declared thus.

34. In the month of Āṣāḍha, O Garuḍa, the vegetable loses all essences.

35. In the month of Bhādrapada, O lord of birds, the curd loses all essences. In the month of Āśvina, the milk loses all essences.

36. If a woman does not put the traditional mark *Ūrdhvapuṇḍra*[1] on her forehead she becomes devoid of essence. Those who are averse to devotion of Hari are called asuras.

37. The mouth devoid of Hari's name is without an essence. The cooked food, a part of which is not offered to Hari is essenceless.

38-41. The hemp blossom becomes essenceless after three days. Mallikā (Jasmine) for three hours and Jāti (a kind of Jasmine) for half that period; a lotus after nine hours, Karavīra after twentyfour hours, Pārijāta after twentyfour minutes, saffron after three years, milk after ten years, camphor after a year, sandal for all times.

I shall now tell you of things that have no essence.

42-47. The chaff of gram, *Medhyā* (a fruit-bearing plant), gruel, the holy basil, parched or fried grain, *Upodvajī*, gourd, *Kośālaki* (?) the egg plant, tamarind, Bilva fruit, Udumbara fruit, onion, garlic—these are essenceless in all times.

The performance of Vaiśvadeva Śrāddha on Ekādaśī, offering of water libation to the manes, cremation of the dead with the mantras are always essenceless.

Lord Hara does not accept such inauspicious gifts. He, the omniscient lord, makes sinners reap their evil deeds while he himself does not taste them. The partaking of essenceless food is the result of their evil deeds.

48. Common people do not partake of essential food. On the other hand, noble persons like Kuntī and others partake of essential food. Lord Viṣṇu himself drinks the sacred but not the polluted water.

49. Who can tell the movements of Hari? The lord is of blissful nature. There is none equal to him at any time or place. O lord of birds, now I shall tell you all about the incarnations of Hari.

1. *Ūrdhva-puṇḍra*—a mark worn by the Vaiṣṇavas on their forehead with yellow ochre colour.

## CHAPTER FIFTEEN

*Incarnations of Viṣṇu*

*The lord said* :

1. Lord Hari, the primeval being, thought of incarnating himself. He appeared as Viṣṇu, the repository of all virtuous deeds.

2. Lord Viṣṇu, the germ of all creation, incarnated as Vāsudeva. He entered the womb of Māyā and created Vāyu.

3. He entered the womb of Jayā and was born as Saṁkarṣaṇa[1] (Balarāma).

4. The lord was born as Pradyumna. He created Sarasvatī, Bhāratī and the Goddess (Durgā).

5. He created Mahat (in subtle form) with sixteen digits accompanied by ego. I shall now tell you the sixteen digits.

6-7. They are : Five primary elements (*mahābhūtas*),[2] five organs of actions (*karmendriyas*)[3] and five organs of knowledge (jñānendriyas)[4] and one mind.[5]

Thereafter was born Aniruddha. The omnipotent lord gathered Souls and created Gods Brahmā and others and invested them with the gross body. O lord of birds, then the primeval Puruṣa Viṣṇu was born as Sanat Kumāra.[6]

8. The lord then became Sanandana and in that form he practised celibacy and subdued the ten organs of senses, a

1. *Saṁkarṣaṇa*, Balabhadra, Rāma. He was the elder brother of Śrī Kṛṣṇa and the eighth incarnation of Mahāviṣṇu.

2. Five gross elements : earth, water, fire, wind and ether.

3. *Karmendriyas* : Organs of activity, viz., (1) anus, (2) phallus (3) hands, (4) feet, (5) Speech.

4. Jñānendriyas or buddhīndriyas : (1) ears, (2) skin, (3) eyes, (4) tongue and (5) nose.

5. Some regard *manas* as the eleventh indriya (*manas tvekādaśaṁ smṛtam*).

6. *Sanat Kumāra*—also known as Sanat Sujāta. He is one of the four Sanakādis, the other three being Sanaka, Sanandana and Sanātana.

The Sanakādis were the mental sons of Brahmā who as infants were asked to create subjects. But they being the incarnations of Sattva (purity) were not prepared to undertake creation. They remained celibates for ever.

feat which cannot be accomplished by everybody. The prince Sanandana was no other than the lord himself.

9. Lord Viṣṇu became a hog[1] and took the earth out of waters. He slew Hiraṇyākṣa, protected the pious and established rule of law over the earth.

10. The lord incarnated himself as Mahīdāsa from his mother Yāminī and father who was not a sage. In his incarnation as Mahīdāsa[2] he preached philosophy of Pañcarātra.

11. Viṣṇu, known as Nārāyaṇa, was born in Badarī[3] for effacing sin and destroying impurities. He practiced penance, taught sages and humbled celestial women.

12. The lord became Kapila,[4] explained tattvas, removed doubts and instructed Āsuri.[5]

13. The lord was born of Atri and Anasūyā. He was known as Datta.[6] He imparted instructions in logic to his disciple Alarka.[7]

14. Born in the Solar race from Ākūti[8] and constituted of permanency (consciousness and bliss) he ruled in the Svāyambhuva Manvantara together with the Devas.

15. O lord of birds, the wide-strider Viṣṇu was born of Nābhi[9] and Marudevī, the daughter of Agnīdhra and showed marvels to the honourable learned men of Bhārata.

1. The earth was merged under water by Hiraṇyākṣa. Mahā Viṣṇu incarnated as the boar and brought the earth out of water by his large teeth.

2. Mahīdāsa—a preacher of Pañcarātra system of philosophy.

3. *Badarī*—Badarikāśrama, Badaryāśrama. A holy place in the Himalayas where Nara and Nārāyaṇa performed penance for thousands of years.

4. Kapila was an authority on Sāṅkhya. He has written two books, Sāṁkhya-pravacana and Tattva-Samāsa.

5. *Āsuri*—a disciple of Kapila. Compare—

एतत्पवित्रमग्र्यं मुनिरासुरयेऽनुकम्पया प्रददौ ।
आसुरिरपि पञ्चशिखाय तेन बहुधा कृतं तन्त्रम् ॥

No work of Āsuri has so far been discovered.

6. *Datta Ātreya*—the son of hermit Atri. Anasūyā the consort of Atri gave birth to Dattātreya. But Dattātreya was an incarnation of Mahāviṣṇu.

7. *Alarka*—No work is ascribed to him.

8. *Ākūti*—wife of Ruci Prajāpati.

9. *Nābhi*—the eldest son of Agnīdhra. He was the father of Ṛṣabha whose son is Bharata. India was called Bhārata after the name of this high-souled king.

16. Lord Hari incarnated himself as tortoise[1] supporting the Mandara[2] mountain when it was being used by gods and asuras for churning the ocean.

17-18. Lord Hari was born as Dhanvantari[3] who was as bright as an emerald.

Lest the undesirable things should occur, the lord seized the jar of nectar and assumed the form of a pretty damsel Mohinī[4] and deluded the puffed Asuras.

19. The noble lord incarnated himself as Nṛsiṁha[5] and killed Hiraṇyakaśipu[6] by tearing up his thighs with his nails.

20. The lord was born as Vāmana[7] to Aditi and Kaśyapa for restoring to Indra the land which had been usurped by Bali.

21. The lord was born to sage Jamadagni and was known as Paraśurāma.[8] He wanted to liberate the earth from the yoke of Kṣatriyas who hated the Brāhmaṇas.

1. *Incarnation as tortoise*. Mahāviṣṇu incarnated as tortoise and supported the Mandara mountain when it was being used for churning the milky ocean.

2. *Mandara*—a mountain in the east of Bhārata, near Kailāsa. It was used as the churning stick when the milk-ocean was churned.

3. *Dhanvantari*—born from the ocean of Milk when it was being churned by Devas and Asuras.

4. *Mohinī*—When Devas and Asuras quarrelled with each other over the right of partaking the nectar obtained from the sea of milk, Mahāviṣṇu appeared before them in the guise of Mohini and turned the attention of Asuras on her while the nectar was carried away by Devas.

5. *Nṛsiṁha or Narasiṁha*—Incarnation as lion-man for killing Hiraṇyakaśipu, the brother of Hiraṇyākṣa and protecting Prahlāda, a devotee, against his aggressive designs.

6. *Hiraṇyakaśipu*—son of Kaśyapa and Diti and brother of Hiraṇyākṣa, Vajrāṅga and Siṁhikā, he was a terror to the devotees of Mahā-Viṣṇu, including his son Prahlāda.

7. *Vāmana*—an incarnation of Mahāviṣṇu. In the guise of a dwarfish brahmin, Mahāvisṇu begged Mahābali of the entire earth and thrust him to the nether regions.

8. *Paraśurāma*—An incarnation of Mahāviṣṇu. He destroyed the wicked Kṣatriya kings as a revenge for the death of his father Jamadagni by Sahasrārjuna Kārttavīrya.

22. The lord was born as Vyāsa[1] from Parāśara-Satyavatī. He divided the Vedas into four Saṁhitās for his pupils —Paila and others.

23. The lord was born in the house of Raghu[2] in the Solar dynasty, to Kauśalyā and Daśaratha. He challenged the ocean to fight and subjugated him. He fought against Rāvaṇa and killed him.

24. Then, in the twenty-eighth Dvāpara age, lord Viṣṇu incarnated as Vyāsa.

Born as the son of Parāśara and Satyavatī,[3] he classified the Vedas into four divisions.

25. The lord was born as Kṛṣṇa[4] to Devakī and Vasudeva. He killed Kaṁsa and his associates, and protected the Pāṇḍavas.

26. Then in the Kali age, the lord was born in the Kīkaṭas[5] as Buddha.[6] He deluded the asuras and flouted the Vedas.

27. Then, at the interval between Kalki[7] and Satya age, the lord will be born in the house of Viṣṇugupta and slay the rulers who have turned thieves.

1. *Vyāsa*—son of Parāśara from Kāli, the daughter of a fisherman. He arranged the Vedas into four Saṁhitās. The Mahābhārata and the Purāṇas are ascribed to him.

2. Rāma (Dāśarathi)—an incarnation of Mahāviṣṇu. He defeated the Brahmin sage Paraśurāma and killed the Brahmin asura Rāvaṇa.

3. *Satyavatī*—Called by various names : Kāli, Matsyagandhā, she was the fisherman's daughter. By copulating with her, Sage Parāśara got a son named Vyāsa. Later on, she married Śantanu and delivered two sons Citrāṅgada and Vicitravīrya.

4. *Kṛṣṇa*—a full incarnation of Mahāviṣṇu. Born in the Yādava dynasty as the son of Vasudeva and Devakī, Śrī Kṛṣṇa was the ninth of the ten incarnations of Mahāviṣṇu.

5. *Kīkaṭas*—name of a country, modern Bihar.

6. *Buddha*, better known as Gautama Buddha. He was the ninth incarnation of Mahāviṣṇu, born to convert every asura to Buddhism and send him to hell.

7. *Kalki*—an incarnation of Mahāviṣṇu. As the son of Viṣṇuyaśas he will destroy all lawless people; restore normalcy, establish four classes and four stages of life. This would be at the end of Kali and the beginning of Kṛta age.

28-29. The incarnations of Viṣṇu Nārāyaṇa are twentyfour: beginning with Keśava and Saṁkarṣana. Those beginning with Viśva are one thousand. Those beginning with Para are enumerable.

These incarnations are of lord Nārāyaṇa himself. There is not the slightest variation in this statement.

30. Lord Viṣṇu is complete in all respects by virtue of strength, form and qualities. He is eternal by virtue of his eternal qualities, not otherwise.

## CHAPTER SIXTEEN

### *Incarnations of Mahālakṣmī*

*Lord Kṛṣṇa said* :

1. O lord of birds, now, listen to the nature of Mahālakṣmī, her incarnations and the extent of knowledge peculiar to her.

2. O lord of birds, the universe is distinct from the lord. The personal soul is the eye that perceives the universe. The knowledge of the universe is the knowledge belonging to Lakṣmī.

3. The eternal Goddess Lakṣmī is inseparable from the lord. The feet of the lord are her only shelter. She is a released soul. She is always awakened.

4-5. O lord of birds, she is called Prakṛti, for, she creates the Universe by her qualities—sattva, rajas and tamas and consumes the world by tamas.

6-8. As the consort of Vāsudeva, she is called Māyā; as the consort of Saṅkarṣaṇa, Jayā; as the consort of Aniruddha, Śāntā; as the consort of Pradyumna, Kṛti; as the consort of Viṣṇu, Lakṣmī—the presiding deity of Sattva guṇa. As the presiding deity of tamoguṇa, she is Durgā or Kanyakā. As the sister of Kṛṣṇa, the son of Nanda, she is called Kanyakā.

9-10. As the goddess of earth; the presiding deity of *rajas*, she is the consort of Boar. As the presiding deity of the Vedas, she is Annapūrṇā. As the consort of Nārāyaṇa, she is Lakṣmī, the unborn.

11. As the consort of Yajña Vārāha, she is Dakṣiṇā.

12. As the consort of Vṛṣabha, she is Jayantī. As the daughter of Janaka and the wife of Rāma, she is Sītā.

13-14. Rukmiṇī and Satyabhāmā were the wives of lord Kṛṣṇa. The incarnations of Lakṣmī are many, O lord of birds and there is no difference among them. The forms of Lakṣmī, O bird, are inferior to Viṣṇu who possesses enumerable distinctions.

15. Brahmā and Vāyu are inferior to Viṣṇu by millions of qualities. Now, I shall tell you about the nature of Brahman, O lord of birds.

16. Born of Lord Viṣṇu and his consort Māyā, Brahmā is called Viriñca.

17. Born of Aniruddha and his consort Śāntā, and constituted of intellect (*Mahat*), he obtained the appellation—Mahāviriñca.

18. Born of Vāsudeva from Māyā by rajas, he (Viriñci) is called Vidhi.

19. Born of Universal egg from the navel lotus of Viṣṇu and seated in the lotus itself, he is called Caturmukha—the four-faced god, O best of birds.

20. Thus they declare the four names of Brahmā. I shall now tell you the names of Vāyu, O lord of birds.

21. Born of Saṁkarṣaṇa and Jayā, he is called Vāyu known by the appellation *Pradhāna*.

22-23. As he activates men to work he is called Sūtra-Vāyu who assumed the form of *dhṛti* to praise Nārāyaṇa at Badari with steadfast devotion. He stays in the heart of his loyal devotees and is called Hari. Present in the heart of all, Vāyu ever remembers lord Hari.

24-25. Vāyu is, therefore, called Sthiti, O lord of birds. Or Vāyu alone remembers Hari. Staying in the White Island (*Śvetadvīpa*),[1] O lord of birds, he is called Smṛti.

26. Vāyu abides in the hearts of all people—this is what Lord Viṣṇu has declared Hence, he is called Mukti.

---

1. *Śveta-dvīpa*—It has not been possible to identify this island. Colonel Wilford has attempted to identify it with Britain. H.M., p. 153.

27. With my consent, he confers liberation to his devotees by imparting knowledge to them. Vāyu is called mukti.

28. Abiding in the hearts of his devotees he multiplies their devotion for Viṣṇu. Therefore, he is called the devotee of Viṣṇu.

29. He constitutes the consciousness of living beings. He is called consciousness.

30. O bird, he is the lord of gods and of his associates. Hence, he is called an Overlord.

31. Staying in the heart of the people, O lord, he observes their strength. O lord of Vinatā, he is, therefore, called Bala.

32. Abiding in the hearts of people he conducts sacrifices through their sons and grandsons. He is, therefore, called a sacrificer.

33. From Anantakalpa to Vāyukalpa, there is no complexity in Yoga. Therefore, Ṛju is called Yogya.

34-35. Complexity of Yoga arises from Hari's worship or from the worship of Īśa, Rudra, and others with an object in view. Those who perform such worship are called anṛjavas.

36. Among the sages too, those who worship Hari for attaining the object of their desire are called anṛjus. The same practice is current among the people.

37. [He cannot obtain release] until he gives up Hari's worship with an object in view, for desire is an obstacle in the path of realization, even for the sages.

38. Impressions of countless activities performed in previous ages are obstacles to the person seeking for liberation. He should, therefore, give up worship which aims at the fulfilment of desire.

39. By enlightenment received from Guru's instructions all activities practically cease to be. Being initiated in Yoga and practising the same, the aspirant achieves liberation after all.

40. The worship of the lord with an object in view imparts riches which controvert knowledge and lead to darkness.

41-44. If the lord is worshipped without any motive that worship leads him to perfect knowledge.

To take a stone, say *Śālagrāma* or a Brāhmaṇa for lord Viṣṇu or water for a holy place or Śiva, Sūrya or Kārttikeya

for Viṣṇu, O lord of birds, is a false knowledge. To take stone, etc., as nothing but an entity inseparable from Viṣṇu is called *Viṣṇubuddhi*. One should not differentiate one form of the lord from the other.

45. Vāyu is called Ṛju the worthiest since he worshipped the lord without a motive. Those who worship the lord with a motive are called *anṛjus*.

46. Vāyu is called wisdom (prajñā) since he shows the lord ever in sight to those who are on the verge of liberation.

47. He is called jñāna (knowledge) as it shows Hari, even beyond the range of sight.

48. Stationed in the heart of devotees and showing them what is wholesome and what is not, he is called *Guru*.

49. Stationed in the heart of Yogins and meditating on the lord as a distinct entity he is called a meditator.

50. As he comprehends the lord according to his ability and as he knows the qualities abiding in Rudra and other gods he is called Vijña, O best of birds.

51. He is non-attached Virāja since he has abandoned all activities associated with the fulfilment of desire.

52. *Or* he is called Virāja because abiding in the hearts of Yogins he creates, aversion in them for worldly pleasures.

53. When the results of virtue and sin are exhausted, the gods, as far as Vāyu, deserve perfect bliss.

54. As Vāyu creates objects of enjoyment for the pleasure of gods, sages and nobles, he is called joyful.

55. O lord of birds, Vāyu is the principal deity who suffers both pleasure and pain.

56. Whatever calamity befalls the deities is due to the influence of Asuras.

57. Human soul suffers from affliction caused by the Daityas. People suffer often and anon specially in the Kali age.

58. Vāyu consumes all sorrows accruing both from virtue and vice in the Kali age. Hence, Vāyu is called Kali.

59. O lord, whatever joys or pleasures accrue to the people are due to divine influences. There is not in the least any doubt in this.

60. O son of Vinatā, Devas do not go to hell, and Daityas do not seek pleasure from the objects of pleasure.

61-62. Whatever pleasure they enjoy accrues to them from Devas. Devas have no tamas; they suffer from no pain by coming in contact with the objects of pleasure. Whatever pain they suffer is due to the influence of asuras.

63. Hence, Kali is a sufferer, Vāyu is joyous. Ordinary people and sages have both pleasure and pain.

64. Vāyu enjoys the fruits of his virtuous deeds. He suffers from his sinful actions. It is hard to escape the results of good or bad activities.

65. Partial incarnations of Lord Vāyu from Prāṇa to Sukha are nineteen in number. O lord of birds, the lord has descended on earth several times, each time with a separate identity.

66-67. O lord of birds, I shall explain to you the total incarnations of Vāyu. Listen.

Of the fourteen Indras, the second is called Virocana who is identical with Vāyu. With his eyes expanded all around, he, the partial incarnation of Marut, is also called Rocana.

68. When lord Rāma incarnated on earth, Vāyu was born as Hanūmān[1] for rendering assistance to Rāma.

69. When lord Kṛṣṇa descended on earth, he was born as Bhīma, the offspring of Vāyu.

70-71. Vāyu will be born as Maṇimān daitya, known as Śaṅkara. He will be so called, for he will abolish caste and destroy dharma.

72. Then he will be born as the son of Vasudeva. There will be none equal to him in the fourteen worlds.[2] He will be fully equipped with wisdom.

1. *Hanūmān*—a monkey-chief. He was the son of Añjanā by the god wind or Marut. He is represented as a monkey of extraordinary strength and prowess which he manifested on several critical occasions on behalf of Rāma whom he regarded as the idol of his heart.

2. The fourteen worlds are divided into two groups: seven higher and seven lower regions. Bhū, Bhuvaḥ, Svaḥ, Mahaḥ, Janaḥ, Tapas, Satya, or Brahma are the upper regions rising from the earth, one above the other; while Atala, Vitala, Satala, Rasātala, Talātala, Mahātala and Pātāla are the lower regions descending from the earth, one below the other.

73. The full incarnations of Vāyu are three. Their creed is one and the same which is propounded in the Bhāgavata.

74. The purpose of each and every incarnation is two-fold : establishment of order and suppression of the wicked. There is no other purpose for the lord to incarnate.

75-76. In the three incarnations of Vāyu, viz. Vairocana etc., O lord of birds, there are no pangs of birth. In the four incarnations there is no fusion of semen and blood. Hence, in these four incarnations there is nothing inauspicious.

77. In the four incarnations, at the hour of birth, the lord, at first, dries up the embryo before he is born out of the womb.

78-80. Of the twenty-three forms of the Supreme lord Brahmā, Vāyu is one. In the enjoyment of eternal bliss, pleasure, etc., Vāyu is at par with Brahmā. This truth knows no variation; listening to this leads to release. O lord of birds, I shall now tell you about the descent of Vāyu.

81. In the Kṛta age, there were born from Pradyumna twins Sāvitrī and Sarasvatī.

82. In between the two, was born Vāṇī. Sāvitrī was married to Viriñca, Sarasvatī to four-faced Brahmā.

83. These are the three forms of Vāṇī. I shall now tell you about the incarnations of *Bhārati*. Please hear attentively.

84. Being the presiding deity of the Vedas she is the Veda itself. She is the mistress of Vāyu, the great meditator.

85. She is also the mistress of Vāyu—knowledge incarnate. Being of the nature of joy she is identical with joy.

86. She is the mistress of Vāyu who is identical with joy. Vāyu is the preceptor of Bhāratī. Since she is devoted to Vāyu, the preceptor, she is called *Gurubhakti*. She is the mistress of Vāyu, the great preceptor.

87-88. She has devotion for Hari, hence, she is called *Hari-Prīti*. She is the mistress of Vāyu of the form of dhṛti.

89. Since she is the presiding deity of all sacred texts, she is identical with them. She is the wife of lord Vāyu.

90. She presents all objects of senses to lord Viṣṇu for propitiating him or for his enjoyment. Hence, she is called Bhuji.

91. She became the mistress of Citra. In the name of Śraddhā she became the mistress of lord Rocana.

92. O lord of birds, Hanūmān, the son of Vāyu, lived in the Tretā age. Then, Bhāratī was born as the daughter of a Brahmin, Śiva by name.

93. Not only Bhāratī and her companions such as Śacī, etc., but also all the rest who were born of him were married to their partners.

94-95. His daughter named Mati was also called *Anyagā* (one who has relations with another than her partner). She was born together with Śacī, etc., at the end of Tretā, O lord of birds. Born of Anala, she is known as Indrasenā. As she delighted Nala, she is called the delighter of Nala.

96-97. She was separated from her lord, since in her previous birth she had illicit relations with Vāyu in human form.

In her previous birth Mati had died as a maiden together with Śacī and others.

98. She was born out of the sacrifice conducted by Drupada and was named Draupadī. She married Bhīmasena. The sin of illicit copulation with a person in her previous life did not visit her in the next birth. Hence, she had no separation from her husband.

99. Bhāratī, the daughter of Kāśīrāja known by her popular name Kālī became the mistress of Bhīmasena.

100. Draupadī, the daughter of Drupada, gave up her body together with her maidens. O lord of birds, she will be born in the Kali age in the house of Śaṅkara in the village of Kāraṭī.

101. She died as a maiden to become the mistress of Vāyu in her third birth.

102. O good one, such are the mistresses of Vāyu and Brahmā. O lord of birds, they are inferior to their husbands in hundreds of merits.

## CHAPTER SEVENTEEN

### *Forms of Bhāratī in different births*

*Garuḍa said* :

1-2. You have said, O lord, that Bhāratī, Śacī, etc., had the self-same bodies in all their four births. O cherisher of good vows, please tell me the reason thereof. Asked by Garuḍa thus, lord Kṛṣṇa, the destroyer of asura Madhu, answered him thus.

*Lord Kṛṣṇa said* :

3. O lord of birds, O noble one, I shall tell you the reason thereof. Please listen.

4-5. O lord of birds, in the Kṛta age, formerly, Pārvatī the mistress of Rudra, Śacī, the mistress of Indra, Śyāmalā, the mistress of Yama, Uṣā, the mistress of Aśvins, went to the region of Brahmā.

6. In the presence of Brahmā, they displayed their amorous feelings. O best of birds, on seeing that they were excited by love, Brahmā cursed all the four.

7. "Since you are excited by love, you will be born as mortals and will marry the mortals."

8-9. After they were cursed by Brahmā they came to the mountain Meru[1] where they saw Brahmā again. They practised deception on Brahmā while the latter stood silent. They deceived him thrice.

10-11. When lord Brahmā had been deceived again, he cursed the ladies in the following way.

Since you have practised deception on me four times, you will have four births in human form.

In the first birth, you will be born as normal human beings.

12. In the second birth, you will be born as human beings but turn unchaste. In the third birth you will be born as human beings and married to men with whom you will remain for life.

1. *Meru*—a mountain round which all the planets are said to revolve; it is also said to consist of gold and gems. The Sun and Moon go round this mountain, everyday.

13. In the fourth birth, as in the first, you will not turn unchaste and you will not be separated from your husbands.

14. Thus cursed by Brahmā, the four ladies discussed the matter among themselves on the peak of Meru. They said:

15. "The curse of Brahmā cannot be nullified, though we make hundreds of attempts. Association of the divine with the human is not commendable. It brings misfortune.

16-17. Association with the noble brings wealth and prosperity. Of all the gods, Vāyu is the best. We can associate with him in human form without degrading ourselves.

With this unanimous decision they began to worship Bhāratī.

Pleased with their worship, at the end of one thousand years, Bhāratī said.

18. "O ladies of good vow, wherefore do you worship me?" Being devoted to her, they expressed their woes thus.

19-20. "O madam, Brahmā has, in fury, cursed us thus—"In the first birth, you will be born as human beings, in the second too as such, but will turn unchaste. In the third, you will marry and live with your mates for life. In the fourth, as in the first, you will not turn unchaste."

21. Now, that we shall be united with human beings we shall not incur the sin of unchastity if we unite ourselves with Vāyu. O Bhāratī, we desire to be identical with you in these births.

22. Thus urged by the ladies, O best of birds, Bhāratī agreed to their request and descended to the earth together with those ladies.

23. She was born to a Brahmin named Śiva. She practised penance for the fulfilment of her object.

24-25. The great lord Viṣṇu named Śiva was pleased with her penance and conferred a boon to all those women. O ladies, you will enjoy in the company of a suitable person in the form of Kṛṣṇa even without having an intercourse.

26. Since urged by Pārvatī you have displayed amours to lord Brahmā, Pārvatī will be considered to be the best amongst you all.

27. Even though she remains in the company of lord Kṛṣṇa, she will not be sexually united with him.

In the second birth, you will be stained with a scandal for having illicit intercourse with a person other than your husband.

28. Thus, lord Hari, stationed in the heart of Rudra, conferred boon to the ladies and disappeared.

29. When the lord had left for his celestial abode, the ladies gave up their physical bodies and were born as daughters to king Nala and were named Indrasenā and others.

30. They went to forest (for living an ascetic's life) but fell in love with Sage Mudgala at first sight.

31. At the same time, Vāyu intervened and overpowered Mudgala. Vāyu copulated with Bhāratī and her companions.

32. When Bhāratī left her present body she was born as Draupadī. She was so called as she was the daughter of Drupada.

33. Since she was born of sacrifice she was known as one not born of a womb. As she was dark-complexioned she was known as Kṛṣṇā.

34. While she lived as Kṛṣṇā she had the recollection that she was in fact Bhāratī. Śacī and others too recollected their original Self but only sometimes.

35. Bhāratī alone had the memory of her previous life during the intercourse, not others.

36. When Pārvatī indulged in intercourse with her husband she had no such idea. She thought she was indulging in love-sport in a dream.

37-38. When Draupadī copulated with Arjuna, she felt she was Bhāratī. Śacī, Umā and Śyāmalā thought they were sporting in dream.

39-40. In fact, Vāyu had entered into the bodies of Arjuna, Yudhiṣṭhira, Nakula and Sahadeva. When the latter were copulating with Bhāratī, Syāmalā, Uṣā and Draupadī, it was Vāyu who in fact had the intercourse.

41-42. In the form of Draupadī, Śacī and the rest had their intercourse with Vāyu in the body of Arjuna and others, hence, their union with Arjuna and others was not illegal.

43. Similarly, Bhāratī had no intercourse with Yudhiṣṭhira, Arjuna and others, since they could not copulate with a mortal.

44-46. As they have realized Self, even if they transgress norms they cannot invite scandal.

O lord of birds, once upon a time, Dharma and Vāyu copulated with Kṛṣṇā jointly. Even then Kṛṣṇā cannot be accused of unchastity.

47. The gods know some peculiar ways of copulation, of which the mortals are quite ignorant.

48. It is the swan alone who can distinguish water from the milk.

49. When Bhāratī, etc. in the form of Draupadī are copulating, their male partners are divine beings, not human ones. Hence, their copulation with human beings such as Arjuna is not untenable.

## CHAPTER EIGHTEEN

*Incarnations of Rudra and after*

*Lord Kṛṣṇa said* :

1. I shall now tell you about the subsidiary creation for your knowledge. Please, hear attentively and retain the same in your memory, O lord of birds.

2. After Viriñca, was born the powerful Śeṣa. When Lord Viṣṇu and Lakṣmī rested in the ocean.

3. Śeṣa served as a couch, though lord Hari did not need it.

(When the lord moved) Śeṣa was replaced by Garuḍa, (Here is the praise of Hari by Garuḍa).

*Garuḍa said* :

"I always remain as your slave, O Hari. I always worship you.

4. I am always your devotee. I shall remain so in each and every birth of mine".

5. Thus, Garuḍa served as the Vehicle of lord Hari. Garuḍa was the son of Vāyu called Sūtra. Born of Vinatā he was popularly known as Vainateya.

6. O lord of birds, identical with ego, you were born of Viriñca identical with intellect. The propitiation of Hari has been the mission of your life.

7. O lord, the three are at par with one another but are superior to Gāyatrī and Bhāratī in respect of virtues.

8. Śeṣa, the devotee of Nārāyaṇa, was possessed of three *aṁśas* of Viṣṇu, Vāyu and Ananta.

9. O lord, born of Sumitrā and Daśaratha, Lakṣmaṇa was the incarnation of Śeṣa having certain aṁśas of Vāyu and Ananta.

10. O lord of birds, Sītā was born of Earth in order to propitiate Rāma. Balabhadra was born of Vasudeva and Rohiṇī[1] having the aṁśas of both.

11-12. He, the son of Rohiṇī, was pervaded by Hari of white and dark complexion.

The three—Śeṣa, Lakṣmaṇa and Baladeva—are the incarnations of lord Viṣṇu.

Lord Viṣṇu has ordained that the three should not be counted among his incarnations.

13. I shall now tell you the incarnations of Rudra. Hear attentively, O lord of birds.

14. Rudra identical with ego obtained the title 'ever-inauspicious' and was assigned the task of destruction.

He became the presiding deity of tamas. Being not auspicious he was called ever-inauspicious (Sadā-aśivaḥ).

15. As he ever wore the inauspicious garland of skulls, he was called ever-inauspicious. He should be ever distinguished from Śiva, the devotee of Viṣṇu.

16-17. As he wore the unholy hide of an elephant, destroyed the sinful wicked people and with the consent of lord Viṣṇu made the worldly people averse to the lord, he was called ever-inauspicious.

18. Sometimes, influenced by the Asuras, he acted contrary to the wishes of the lord, he was called ever-inauspicious. As such, he should be distinguished from Śiva, the devotee of lord Viṣṇu.

1 *Rohiṇī*—Vasudeva had two wives Devakī and Rohiṇī. Śrī Kṛṣṇa was born from Devakī and Balabhadra from Rohiṇī.

19. As he liked to abide in the cemetery he was called inauspicious. As such, he should be distinguished from Śiva, the devotee of lord Viṣṇu.

20. To practise penance, he remained in the salt-ocean for ten divine years. Hence, he obtained the title *tapas*, O lord of birds.

21. Śuka, the son of Vyāsa, who had been influenced by Vāyu was the incarnation of Rudra. He was born for the spread of knowledge in the world.

22. Rudra was born as the great ascetic Durvāsas of Sage Atri and Anasūyā, humiliation of Kṣatriyas being the mission of his life.

23. Born of Droṇa, Aśvatthāman was Rudra himself. He was born to reap the fruits of the seeds of his actions sown in the former birth and to illumine (by contrast) the virtues of his enemy.

24. Stationed in the north-eastern direction, Rudra obtained the title of Vāmadeva. Stationed to the left of Vāyu, he is propitiated by him, his worthy disciple.

25. Hence, Rudra got the title of Vāmadeva. Further, on the strength of his lordship and nobility he obtained the titles of *Kāla* and *Bala* and not by the virtue of his handsome features.

26. To slay the Asuras of Tripura[1] who were inimical to Viṣṇu, Rudra assumed the form of Aghora. Hence, he is called Aghora.

27. To confer boon to the daityas who had followed the path of service and practised penance, Rudra was born in a trice and was called Sadyojāta.

28. Aurva, the son of Ūru, was called Rudra. Ūru was so called because he was given to loud weeping (*ūru*).

1. *Tripura*—the three cities of gold, silver and iron in the sky, air and earth built for the asuras by Maya. These cities were burnt down, along with the asuras inhabiting them, by Śiva at the request of gods.

According to another version the three cities or castles of the Asuras Tāraka, Vidyunmālī and Maya were received as gifts from Brahmā pleased by their penance. These were destroyed with a single shaft by Śiva who was annoyed at their savage activities. Prof V. S. Agrawal considers the burning of Tripura as historical event.

29. The son of Ūru was called Aurva. Rudra was called Aurva since he wanted to revive the cult of weeping (in devotion).

*Garuḍa said:*

30. O lord, please tell me why Sage Ūru wept in devotion and why his son Aurva tried to revive the cult of weeping.

31. O lord of good vow, I, your grandson, desire to hear all this in detail. Being addressed by Garuḍa, the compassionate lord spoke in reply.

*Lord Kṛṣṇa said:*

32. Rudra saw his own self reflected in Saṅkarṣaṇa who was possessed of good qualities, whose lotus-feet were bowed to by Brahmā, Śeṣa and others desirous of gaining victory (over the senses), as well as by Bhāratī and Svastipas.

33-34 On seeing Hari, Rudra was extremely delighted. His eyes were brimful of tears. His throat was choked with emotion. He was beside himself with joy. He said:

O lord, during the enumerable Kalpas of Brahmā that have passed so far, I have never remembered your name. O Lord, then, by what virtue have I seen your lotus feet adorned with beautiful nails?

On seeing, over and over again, the lotus feet of the lord, Garuḍa was choked in throat.

35. With his body shivering with fear Rudra wept and spoke to the lord again.

"O Mukunda, Nārāyaṇa and omniformed lord, how shall I praise you with my tongue.

36. My very sight is productive of sin. My very speech is attended by sin. My very eyes are set on women, instead of being set on you.

37. I have been attached to my children, wife and other members of my family. I have no ability to offer praise. My tongue is not free to eulogize you. By what merit have I seen you O lord?

38. O lord of many ears, I did not hear your narrative with attention. Conversely, I have been indulging in gossip with the lay people. By what merit have I seen you, O lord?

39. Seeing the footstool whereon the lord had put his feet, Rudra had his throat choked with emotion. He wept while his body shivered with fear, thinking how could he hear the narrative of the lord.

40-42. 'O lord Vaikuṇṭha, known as Vāyu, I have not offered any scent or flower to you. I have applied these to my arms. Mixed with perspiration from my breast, arm-pits, hair of the head and other parts of my body, the flowers and scents have acquired the impurity of urine and faeces. O lord, I have not offered any cloth or scent to you. By what merit have I seen you, O lord.

Breathing in the scent of flowers that had been left after they were offered to the deity, Rudra's throat was choked and he wept while his body shivered with fear.

*Rudra said*:

43. O lord! how could I touch your body. O man-lion stationed at the tip of nose, O lord of nose, I have not smelt the fragrance of fresh lotuses. If I have smelt, I have not offered the same to you.

44. By what merits, O lord, have I seen your face with lovely nose and shining teeth.

Breathing out the scent of flowers that were left after they had been offered to the deity, he had his throat choked again and again.

45. With his body shivering with fear, Rudra wept and said: O lord, how do I breathe out the smell of flowers that had been left after they were offered to you ?

46. O lord Jihva, as you always sit on the tongue (of the faithful), if a person in the presence of your image takes bath every day in the water containing the remains of the eatables that had been mixed with Tulasī leaf offered to you, that has been sprinkled over with the water wherewith your feet have been washed, though the offering of the eatable has been made just by word of mouth, obtains the merit of performing ten thousand crores of sacrifices.

47. Such remains of eatables, as luminous as the Sun, I have neither eaten nor offered to you. I have taken meals but not offered the same to you.

48. I have not offered any eatable at your lotus-feet. By what merit have I seen you, O lord?

While eating the remains of the eatables, after they had been offered to you, I saw your face tended by Lakṣmī.

49. I saw your head adorned with diadem and curly hair being the support of heaven and earth. I have seen your face by the aggregate of merit accumulated in my several previous births, in the company of noble people.

50. Alas! O lord, it will disappear again by the aggregate of sins accumulated in my several previous births.

Thus, at the sight of Hari adorned by all merits Rudra wept out of devotion.

51. O omniformed lord, your lotus-feet kept in the heart by the great Yogins, have been seen by me out of compassion. O Vāsudeva, how shall I see them again. Thus Rudra wept again.

52. I saw your belly in the field of battle containing three worlds. I saw your body adorned with discus, conch, etc., which could stop the recurrence of birth. O lord of Lakṣmī, how could I see it over and over again.

53-54. O lord, full of bliss, equipped with good nails, hair and nose and abounding in virtues, your chest wide and shining with brilliant Kaustubha gem with bright ornaments and the company of Lakṣmī, tender and adorned with the leaves of Tulasī and flowers of various sorts and anointed with sandal paste—such a wide and beautiful chest I have seen by your compassion alone.

55. How shall I see you again and again? Thus, out of devotion, Rudra wept and wept again. Thus Rudra obtained the title Ūrū and his son obtained the title Aurva.

56. Since he made Rudra fertile, the son of Rudra was named Aurva. Aurva saw people worthy of liberation as well as engrossed in the objects of senses.

57. Aurva praised the lotus-feet of Viṣṇu, remembered them again and again and felt choked in the throat. These sinners employ their senses to evil objects every day.

58-59. How shall I shun them and remain unattached. I do not know this, O lord. Thus he wept bitterly.

These stupid people are addicted to the objects of senses just for attaining pleasure. Addicted to the objects and for satisfying their desire they spend their wealth. They are deluded by your Māyā. They lose their power of discernment. O omniformed lord when will you relieve them of delusion.

60. Aurva, with his body shivering with fear remembered Māyā of the lord and wept.

61. These men of wicked nature accumulate wealth with great effort. These animals (in the garb of human beings) earn with great toil without any return.

62. Deluded by the Māyā of Viṣṇu, these wealthy people do not part with their wealth in favour of a worthy person who can be equated with the lord. The noble have declared their life to be a wastage. Thus sorrowful at their loss Rudra cried aloud.

63. Their life is lived in vain. Their youth too is spent in vain. Death that remains ever close to a man laughs at them. But these deluded people know it not.

64. Let my family live for hundred years. Let my sons live for hundred years. Let me also live in comfort for hundred years. Let my auspicious wife too live for hundred years.

65. Let my cows always yield milk. Let me give my son to my daughter-in-law and my daughter to my son-in-law.

66. I shall marry my daughter in a noble and rich family. I shall give wealth to them on their marriage. Taking note of these people who are devoid of discernment, lord Vāmadeva laughs at their folly.

67. [The stupid person speaks thus:]

"I shall not hear the narrative of the lord lest it should destroy my good fortune. I shall not worship the lord, lest it should cause destruction of my sons and prosperity."

68. Lord Vāsudeva, designated as fortune confers fruits of acts to all and sundry, at the opportune time. Solely devoted to Vāsudeva, Aurva saw these stupid people and wept.

69-70. O lord of birds, Aurva is Rudra who has been rightly instructed by lord Kṛṣṇa himself. When Satī, the daughter of Dakṣa abandoned her body in Dakṣa's sacrifice, O lord

of birds, she was reborn as the daughter of Himādri and Menakā. Rudra was designated as Aurva.

Be celibate, asked by Brahmā thus Rudra remained celibate.

71. But when Rudra married the daughter of Himādri he became attached to her. Hence, he got the designation *Para*.

72. Rudra had ten brothers. Among these, the three, viz. Sadāśiva Saumitreya and Rauhiṇeya—were inferior to Rudra and his consort by one hundred merits.

*Garuḍa said* :

73. O compassionate lord, please tell me about the Eternal Bliss (*ānanda*), explaining its nature to satisfy my curiosity and for enlightening the seekers after truth.

74. O lord, please tell me, since I am your disciple, just for lifting me up, and out of compassion for me. Since you are fully satiated, you have no desire to be fulfilled.

75. Thus addressed by the lord of birds, the lotus-eyed lord was pleased and spoke with compassion.

*Lord Kṛṣṇa said*:

76-77. Śatānanda was born of Gāyatrī, Ekānanda of Brahmā. Śatānanda belonged to Brahmā, Śeṣa and Sarasvatī, O best of birds, while Ekānanda belonged to Bhāratī, O son of Vinatā.

78. O bird, such is the information about *Ānanda*. I have told you all. What more do you desire to know?

## CHAPTER NINETEEN

### *The Episode of Nīlā*

*Garuḍa said*:

1. O lord Kṛṣṇa, Govinda, you have said that Brahmāṇī and Bhāratī are superior to Rudra by hundred merits, O best of gods.

2-3. O lord of gods, I have heard all what Brahmā has said of the gods and goddesses ending with Umā, about the *aṁśas* of Ānanda found missing to the extent of a thousand.

4-5. O all-pervasive, supreme lord, please tell me your ideas on Knowledge, Bliss, Strength, etc., including Vāyu at the last and the proportion of aṁśas in them reaching a thousand. Considering the views of your predecessors on this topic, you proclaim your judgment, O Govinda, since you are omniscient, O lord.

Thus accosted by Garuḍa, Vāsudeva said in reply.

*Lord Kṛṣṇa said* :

6-7. O lord of birds, by the degrees of Ānanda present in each, I have explained to you the superiority and inferiority of jñāna, bhakti, etc. Brahmā has declared that if hundred per cent Ānanda is felt, there would be endless guṇas.

8-11. Accordingly, Ānanda is thousandfold in jñāna, hundredfold in Bhakti, of the same proportion in Bhāratī, Māruti and Vāyu.

12-15. Just as the flame of fire hundredfold more powerful than the earthen lamp is not so illuminating as the lamp itself or just as the wide-spread fire is not so refulgent as the Sun, just as the moon, twice as large as the Sun is not so refulgent as the Sun, in the same way, O lord, know the relative gradation of Ānanda in jñāna, bhakti, etc. I know my qualities, O lord of birds, which are endowed with many specialities and which possess subtle forms. There is nothing which remains unknown to me.

16. Goddess Lakṣmī too knows me in all my incarnations.

17. She knows my indivisible subtle qualities endowed with many specialities, through Brahmā or by my grace.

18. Goddess Lakṣmī knows her own subtle form endowed by special traits.

19. Brahmā too perceives the all-pervading Vāsudeva endowed with noble qualities proportionately larger than those of Vāyu. Ears do not know the qualities of the lord which are subtle and special.

20. Except lord Brahmā even the gods, until and unless they are released, are ignorant. Brahmā and Vāyu know their Self and the Supreme Self endowed with special traits.

21. Sarasvatī perceives my special qualities who am a selḷ born lord but not beyond my form as Kṛṣṇa constituted of three *guṇas*.

22. O lord of birds, Śeṣa and Rudra perceive me stationed in the tamoguṇa. But they do not know my other *guṇas* and their special traits. O dear, I have told you the truth.

23. Umā, Suparṇā and Vāruṇī—the three know me very well as I am stationed (in their heart). But, O lord of birds, my special traits perceived by Rudra are not known to them at any place or time.

24. O lord of birds, Indra and other gods know me as pervading the Ego; Dakṣa and other Prajāpatis as pervading the intellect. So also Soma and Sūrya.

25-26. Others know me pervading the elements; Others know me as pervading the Cosmic Egg; others as present in the heart of devotees like yourself, others as existing (in the form of Ātman) in the heart of all.

O lord of birds, you should realize me as such. Now hear what I tell you about my six wives.

27. Rukmiṇī, etc. are my six principal queens. O lord of birds, amongst them Nīlā was the daughter of Agni in the previous creation. I make no distinction in sexual enjoyment with them.

28. As a maiden she cherished to wed Kṛṣṇa (my form), She relished what she conceived in mind. O lord of birds, Agni tried his best to marry her with one of the pitṛs.

29. But the maiden did not agree to any proposal, her mind being extremely set on Kṛṣṇa.

30. Then, the fire-god spoke to his daughter. O silly one, why don't you marry ? Thereupon, the maiden spoke to her father thus.

O father, in this life, accompanied by all facilities, there can be no husband without Hari. He alone can be my husband.

31-33. In this world, there are several women who though married are always widows. Those who do not regard Hari as their husband—Hari who is beginningless, eternal, the quintessence of the universe, beautiful, bestower of liberation and accomplisher of desires—are always widows.

O father, leaving Kṛṣṇa, I shall not seek for the hand of any person, though forced by misfortune. He may be only an apparent cause (of producing children). As he is devoid of devotion for the lord, as he is impure, pouring forth impurities

from nine doors,[1] emitting bad smell and contemptible, he is not acceptable to me. For such a despicable person I have no love, O my father, when as an option lord Kṛṣṇa is there.

34. The celestial women abandon their husbands and enjoy intercourse with the lord who stays with them (in heaven). As these women find their husbands in the lord, they are honoured by the people. There can be no second thinking in this respect.

35. If they get husbands devoted to Viṣṇu, their life becomes fruitful. They can get husbands devoted to Viṣṇu by the aggregate of merits accumulated in several births.

36-37. Those who have husbands not devoted to Viṣṇu should immediately cast off their bodies. If at the time of giving up their bodies they remember lord Viṣṇu in the form of Kṛṣṇa as their husband, they do not incur the sin of committing suicide—this is the statement of the Śāstras.

The women should desert their husbands if they are averse to Viṣṇu.

38. If they have stored merit accruing from their pious acts performed in previous lives, their husbands can be devoted to Viṣṇu.

39. Rare are the devotees of Viṣṇu in Kali age. Rare is a devotion for the lord. Rare is the narrative of the lord to be heard in the mortal world. Initiation in the cult of Viṣṇu is rare, very rare. Rare is the company of the devotees of Hari.

40. Rare is the chance for circumambulating the lord or for homage to Hari. Rare is the means for maintaining his devotees. Rare is the gift of food to them.

41. Rare is the tantric worship conducted for the lord. Rare is the recitation of his name. Rare is the worship of his devotees. Rare is the dialogue with him.

42. Rare is the touch of Śālagrāma stone,[2] or the sight of the pious Vaiṣṇavas. Rare is the holy touch of the cow

1. *Nine doors*—apertures of human body, are nine : two eyes, one mouth, two ears, two nostrils, the organ of excretion and the generating organ.

2. A stone emblem of Viṣṇu. There are about nineteen classes of Śālagrāma. See P.E. under Śālagrāma.

or the singing of holy chants. Rare is the noble and good preceptor.

43. Rare are the people with faithful wives and worthy sons. Rare is the sight of the lord on the mountain Śeṣa. Rare is the sight of Raṅganātha[1] on the Kāverī.[2] Rare is the sight of the Ganges.[3]

44. Rare is the worship of Varadarāja[4] in Kāñcī.[5] Rare is the sight of Rāmā's bridge.[6] Rare is the ability to understand Madhva philosophy.[7]

45-46. Rare is the sight of Viṣṇu on Bhīmā,[8] Revā[9] (Narmadā), Gayā[10] or Badarī.

On the Śeṣa mountain, or the holy hermitage of Śrīnivāsa, the ascetics are very rare on the mortal soil.

47. At Prayāga,[11] rare is the sight of Mādhava.

48. Hence, I do not desire a husband other than lord Kṛṣṇa. Having uttered such words to her father she went to the mountain Śeṣa.

49-50. At the sacred place Kapila, she ascended the great mountain. She saw Śrīnivāsa therein. She paid homage, abstained from food for three days, went to the holy spot—the destroyer of sin. In order to secure a worthy husband she went to a solitary place for meditation.

51. To the north of it, at the distance of two Krośas at Mahātāla, she commenced a great penance in a solitary pit.

52. She meditated upon Nārāyaṇa for one thousand divine years. At the end of this period, she began to praise the lord.

1. *Raṅganātha*—a tutelary deity.
2. *Kāverī*—a river, rises in the western ghats, flows south-east through Mysore and falls into the Bay of Bengal.
3. *Ganges*—a famous river of Northern India.
4. *Varadarāja*—a tutelary deity.
5. *Kāñcī*—modern Conjeeveram in Madras.
6. *Rāma's bridge.*
7. *Madhva philosophy*—Unqualified Dualism.
8. *Bhīmā*—A river in Southern India.
9. *Revā*—Narmadā river.
10. *Gayā*—a famous city in Bihar, a place of pilgrimage.
11. *Prayāga*—a celebrated place of pilgrimage at the confluence of Gaṅgā and Yamunā near Allahabad.

*The maiden said* :

53-54. You are my mother, father, husband, friend, son, preceptor, brother, sister and my darling. Throughout this vast universe, O lord, I have been trying to know Reality but have not succeeded in my attempt. Father, mother, etc. are just artificial relations. You are the sole true relation, my lord.

55. Hence, I shall be your wife. This is my vow. O you of attractive form, I pray, I may not be united with a person I do not desire.

56. O lord, ward off from my sight the people who have offended you, who have tried to frustrate my desire to become your devotee, who bear malice to their preceptors and your worshippers.

57. O lord, you ward off my talk with those who hate you. You establish my contact with your lotus feet. Homage to you, O lord who inhabit Śrī Śaila[1] and who are the abode of Lakṣmī, your loving consort.

58. O lord of Lakṣmī, the superior and inferior, the primary cause of creation, I have not seen you since long. Of you, the four-armed god, the vision is possible only by the aggregate of merits accumulated in several previous lives.

59. Polluted by all sorts of sins, O lord, how can I have your vision. O lord of birds, I am your devotee, the devotee of your devotees. O abode of the universe, be pleased with me.

60. Thus praised, the compassionate lord Varadarāja was pleased by her devotion. He appeared before her and said:

61. O good lady, express your desire. I have come to you to fulfil the same.

On hearing the words of Viṣṇu, her face was brightened with smile.

62. She spoke to Hari, the abode of Lakṣmī and the lord of the universe with great devotion. O lord with a lovely face, may I become your wife.

1. *Śrīśaila* : A hill to the south of Kṛṣṇā river.

63. On hearing her words, the lord spoke to her in gentle words.

*The lord said* :

"O blessed maiden, I shall become your husband when I incarnate as Kṛṣṇa on earth."

64-66. Thus addressed by the lord, the maiden who was extremely pleased spoke to Hari, the depository of merits, in the joyously faltering voice.

*The maiden said* :

May I become your wife when you incarnate on earth as Kṛṣṇa, on the day previous to our marriage. May I precede other women in enjoying intercourse with you :

The lord agreed and spoke to her again.

*The Lord Said* :

67. Since you as a maiden have sought for my favour which I bestowed upon you, O pretty maid, as a result of it, the other maidens will also reap the fruit of their cherished desire.

68-69 Thus after bestowing the boon on the maiden the lord disappeared all at once. The maiden gave up her body there and then and was born in the house of Kumbhaka and was called Nīlā. Kumbhaka was the brother-in-law of Nanda-śobha.

70-71. He was the first who carried Kavya to the pitṛs. He was abiding on the mount Vṛṣabha, at that time. I went to his house, O best of birds. Being unconquerable, by the boon conferred by lord Śiva, I killed him and was married to Nīlā.

72-74. In her second birth, Nīlā was born as the daughter of Nāgnijit, Kavyavāha. In the *Svayaṁvara* of Nīlā, I controlled seven bulls who by the favour of lord Śiva were uncontrollable by gods and mortals. I conquered kings who had assembled at the ceremony. I married her.

75. Thus Nīlā was born twice on earth and married to me. I shall now tell you the birth of Bhadrā. Please hear the narrative, O lord of birds.

1. *Kavya*—oblations meant for Pitṛs.

## CHAPTER TWENTY

### *The Episode of Bhadrā*

*Lord Kṛṣṇa said* :

1. O lord of birds, Bhadrā, the daughter of Nala, desired lord Viṣṇu to be her husband. As she, who was auspicious by merit, worshipped and circumambulated the lord she was called Bhadrā.

2. To Bhadrā the maiden, the father Nala spoke thus. O Bhadrā, why do you trouble your body (by worshipping the lord). What is the fruit of this suffering, tell me, O daughter.

*Bhadrā said* :

3. Dear father, now hear. None can declare the gain derivable from paying homage to lord Viṣṇu.

4. Even then, I shall tell you something, as far as I can, just for the welfare of the world. The compassionate lord Viṣṇu is alone my guide. I am a slave of his slaves. May he protect me. I bow to his feet. Saying so, she prostrated at the feet of the lord.

5. The wise declare that homage to Hari, if it is not accompanied by the prescribed worship, is fruitless. O father, now, hear details. "One should bow to lord Viṣṇu by reciting the formula : O lord of Ramā, O lord of Madhu, O lord of Sarasvati, homage to thee."
[Bhadrā continued]

6. (O father) the lord of lords is pleased not so much by worship as by offering homage to him or by reciting his name.

7. O father, people attain health and prosperity by offering homage to him. But such prosperity and good health are valueless. They occasion suffering in hell.

8-9. Yama puts such people in the mortar and crushes them with pestle. If there be people who do not circumambulate the lord Yama crushes their feet in the *talayantra*. If there be people who do not utter the name of Hari and Kṛṣṇa, Yama extracts their tongue which he grinds in the mortar.

10-12. What avails residence in Kāśī or death at Prayāga or in the battlefield or performance of a sacrifice or visit to holy

shrine or deep study with sharp intellect, if the name of lord Hari is not uttered or if homage is not paid to him.

If there be people who do not circumambulate the lord, their activities come to nothing. Thus say the learned people.

13. Offering homage to the lord and uttering his name are superior to the worship rendered unto him. Hence, one should pay homage to Viṣṇu as well as utter his name, O father.

14. Rare is to attain human life which is mortal and evanescent as the bubble in waters. O father, do not trust your body, make no distinction between your own and other people.

15. So far you have not rendered homage to the lord, not uttered his name. The hour of death is quite uncertain. Do not trust your body, O lord.

16. O lord of lords, Nala heard her speech simple and straightforward. He paid homage and at his best circumambulated the lord. She too did likewise.

17-19. Continuing the tradition for long and meditating on lord Nārāyaṇa she gave up her body at last. As she meditated on Hari at the hour of death she was born to the sister of my father Vasudeva. She was named Kaikeyī and was also called Bhadrā as she was possessed of auspiciousness.

20. Her five brothers Kaikeyas gave her to me in marriage, O best of birds.

21. I am going to tell you about the circumstances how Mitravindā was married. O noble lord of birds, now hear attentively.

22. In the previous creation Mitravindā performed at will several sacrifices, Agniṣoma and others for attaining Hari as friend.

23. There being many ways to attain her purpose, Matravindā thought of a sure one. She found that the hearing of the *Sāttvika* Purāṇas[1] was the best way.

1. The Sāttvika Purāṇas constitute Viṣṇu, Nārada, Bhāgavata, Garuḍa, Padma and Varāha.

24. That Purāṇa alone is worthy of hearing which narrates the merits of Viṣṇu and Vāyu. One should hear that Purāṇa out of faith and devotion for Viṣṇu. There could be no better way of attaining the lord.

25. If they hear a Purāṇa which contains no reference to Viṣṇu, their life becomes miserable. Their baths of purification, their repetition of lord's name, their five great sacrifices, their observance of vows, their performance of Iṣṭāpūrta[1] and Kṛcchra Cāndrāyaṇa[2] are rendered useless. All such performances are fruitless including the ceremony of initiation in the Vaiṣṇava cult, though it may have been properly performed, if it is devoid of Hari's narrative.

26. The wise declare that the life of such people is rendered fruitless as have not heard the Bhāgavata or the Brahmakāṇḍa of the present Purāṇa, in the company of their preceptor or the 'followers' of the Bhāgavata sect.

Such is the efficacy of the illustrious narrative of the glorious lord.

27. One should not linger even for a moment where there is no stream in the form of lord's narrative, no resort at the feet of Nārāyaṇa, and no talk about the lord.

28-29. In the village, where there is no recital of the Bhāgavata Purāṇa, no follower of the Bhāgavata cult who can taste the flavour of the Bhāgavata verses, where there is no exegesis or commentary on the supreme songs of the lord or his one thousand names, where there are no people who understand the substance thereof, one should not live even for a moment.

30. The day is wasted if there is no talk of lord Viṣṇu, no narrative of his divine tale. Though he has human form, which is rare to attain, his life is wasted.

31. The ear adorned with the divine flowers looks not so beautiful as the one adorned by the ornaments in the form of Viṣṇu's tale.

1. *Iṣṭāpūrta*—a technical term for performing sacrifices and digging wells and doing other acts of charity.

2. *Kṛcchra Cāndrāyaṇa*—a religious observance or expiatory penance regulated by the period of the moon's waxing and waning.

32. Fruitful is the life of the people who narrate or listen to the tale of the lord as told in the Bhāgavata Purāṇa.

33. Those who clad in head dress and bodice hear or recite the narrative of the lord are alone worthy of respect in the world, not those who are addicted to vicious objects of senses.

34. Those who recite the Bhāgavata Purāṇa out of greed for riches or those who know but do not reveal the secret of the Bhāgavata go to Yama's abode.

35-37. Those who create interest in Dharma and Karma Kāṇḍas but not in the Brahma Kāṇḍa and those who recite the Purāṇa by accepting fee go to Yama's abode. Those alone are worthy of recital who remain satisfied with whatever money is offered willingly by devotees.

38. Those who are extremely greedy of wealth have no right to recite this Purāṇa.

39. For the well-being of the people who regard lord Viṣṇu and none else to be all-pervading, lord alone undertakes the charge.

The pious followers of lord Viṣṇu fear no misfortune or calamity.

40. The lord bestows the fruits of auspicious and inauspicious Karmans. One should never endeavour for the accumulation of wealth, rather one should fix one's mind in devotion for Viṣṇu.

41. One should take bath for purification, recite sacred mantra, dispose articles of worship. Being purified thus, he who is well versed in the Purāṇas should recite regularly the Bhāgavata Purāṇa every day.

42. Acquisition of wealth, knowledge of the Vedas and Śāstras and the narrative of Viṣṇu come as a result of previous auspicious activities. Of these listening to Hari is very rare.

43. One should enjoy the essence of the Bhāgavata Purāṇa—a rare thing in this mortal world. One should enjoy the essence so that tears of joy may trickle down the eye—a phenomenon very rare to occur.

44-46. Listening to the essence of the Bhāgavata Purāṇa and then retaining the same in memory is an act hard to accom-

plish. Rare is the achieving of desire and indignation, absorption in meditation, association with the pious Vaiṣṇavas. The omission of such occurrences makes even the wise as the target of doubt.

47-48. Therefore, I remained always engaged in listening to the auspicious tale of Hari. I recited his name, heard his tale so long as I lived. After death, I was born on earth from the womb of Sumitrā, the sister of Vasudeva.

49. Since she obtained Hari as Mitra (as friend) I was named Mitravindā.

50. In the Svayaṁvara, Mitravindā discarded all candidates who had come to woo her and put garland around my neck as a token of acceptance. I then conquered all the kings and reached home with her. O lord of birds.

## CHAPTER TWENTYONE

### *The Episode of Kālindī*

*Lord Kṛṣṇa said* :

1-2. O lord of birds, now I shall tell you the birth of Kālindī too.

A daughter was born to Vivasvat of the solar race. O lord of birds, she was Kālindī known also as Yamunā, the daughter of the sun. She practiced penance with a desire to obtain lord Kṛṣṇa for her husband.

3. Penance, they say, is a self-reflection, whereby reality is sought to be determined or it is a way of repentance for the sins of previous life.

4. *Prāya* is a penance wherein the mind is controlled. Hence, Prāyaścitta (expiation) is a way of self-control. It is not the tonsure of head which they do while entering penance.

5. This penance has its root in remorse. O lord of birds, you may hear in detail.

O lord, I have not uttered the sacred mantra. I have thrown myself in the forest conflagration in the form of Kleśas (i. e. worldly afflictions).

6. I have not remembered the ambrosial name of Hari. Rather, I have remembered his faults. I have not thought upon the ambrosial essence of Hari's teachings. Rather, I have indulged in gossips with the common people.

7. I have not worshipped the lotus-feet of Hari. On the other hand, I worshipped my sons and friends. I did not bow at the lotus feet of Hari. On the other hand, I worshipped the feet of my friends.

8. I have not seen the face of Hari covered with tresses grey as the incense smoke. I have fondled with my sons with affection and not caressed your loving face.

9. I have adorned my sons and friends with ornaments but not the face of my lord who can eschew the effects of my sins which I committed in my previous life.

10. I did not partake of the remanent of food offered to you but I partook of six varieties of food at the house of my friends. I did not offer you flowers and fragrances but did the same to my sons and friends. I am now tired of my sons and friends. When shall I see your face, O lord?

11. I have polluted my tongue by consuming the prohibited vegetables not sanctified by mantras, a part of which has not been offered to you, which are not permitted in the coteries of your devotees and which are forbidden in the codes that prescribe rules of conduct. When shall I see your face, O lord?

12. I have not purified my body by worshipping you with the eight-syllabled mantra or by visiting holy places or by blowing conches in front of your idol. When shall I see your face, O lord?

13. I have incurred sin by not offering perfumes and flowers, ornaments or clothes. My body is polluted by anointing it with the perfumes prepared by those who are not the devotees of Viṣṇu. When shall I see your face, O lord?

14. O Vāsudeva, my feet are burnt since they have not

traversed the shrines of Viṣṇu. My eyes are burnt since they have not sighted your charming face.

15. My hands are burnt since they did not perform your worship. I have incurred sin by indulging in sinful activities. When shall I see your face, O lord?

16-17. O lord, do not mind my faults, have pity on me. I have sincerely placed myself at your service. O lord, as many hair do I have on my body so many sins do I have on my head. When shall I see your face, O lord?

18. I have not attained even the slightest pleasure since I gave up your worship, in spite of the fact that I have my husband, sons, friends, servants, buildings, cattle and wealth. Henceforth, I shall not visit my kins and friends. I shall ever remain your devotee, nay a slave.

19. Those who regard their kins and friends as the sources of joy have their faces filled with urine and faeces. This is what I know.

20. Wealth spent on friends is a mere waste. It turns into filth, dirt and impure matter. Given to the devotees of Hari it becomes the cause of attaining Hari.

21. Whatever has passed so far, I have suffered utterly thereby. Please, favour me with the company of the noble by your grace and not with the company of the wicked by your indifference.

22. O lord, my body is tarnished by association with the wicked. It is not detached from worldly pleasures. Without you, what course shall I adopt, O lord, have mercy on me and favour me with protection.

23. Thus the daughter of Sūrya repented. And she set her mind on Hari after repentance.

24. Lord Hari is the best of all gods. He embodies all merits. Everything in the Universe emanates from him. Hence, he contains all qualities.

25. He is the first and foremost of the gods as the letter *a* is in the series of alphabet. Brahmā and other gods do not possess all merits. But somehow, by the favour of Lakṣmī or the aggregate of virtues accumulated in previous lives Brahmā has come to embody all virtues.

26. But Brahmā is not so complete in merits as Lakṣmī. Lakṣmī is not so complete in virtue as Viṣṇu. Bhāratī is not so complete as Vāyu. Vāruṇī is not so complete as Śeṣa.

27. Pārvatī is not so complete as Rudra. Others too are not complete either.

Brooding over the matter in her mind, she practiced penance on the bank of Yamunā river.

28. At that time, I had gone ahunting on the bank of Yamunā.[1] I saw her there practicing penance. I spoke to my friend Arjuna.

29. O friend, approach the maiden immediately and ask her about the purpose of her penance.

30. Thus asked, Arjuna approached her and asked her the purpose of her penance. After knowing her purpose, he returned and told me all that he had learnt of her. Then, at the auspicious hour, I married her.

31. I did so, for I was moved by her penance. I had no personal motive, O lord of birds. I always remain in full bliss otherwise. What more joy or comfort could I derive from this alliance.

32. I married just to favour her, but not for my pleasure, I shall now tell you the story of Lakṣmaṇā and the reason why I married her.

33. Listen, I am going to tell you a great secret. There is nothing that the preceptor will not disclose to his disciple.

## CHAPTER TWENTYTWO

### *Marriage of Lakṣmaṇā with Śrī Kṛṣṇa*

*Lord Kṛṣṇa said* :

1. O lord of birds, in her previous birth Lakṣmaṇā was the daughter of a learned Brāhmaṇa Vahnideva. Since she possessed auspicious marks, she was called Sulakṣmaṇā.

1. *Yamunā*—a celebrated river, said to be the sister of Yama.

2-3. Like Lakṣmī, Hari, Vāyu, Gāyatrī, Rudra, Lakṣmaṇā was possessed of good qualities. She drew her name from thiee sources, viz., her traits, activities and devotion.

4. Nārāyaṇa, the lord of Lakṣmī is possessed of thirty two auspicious traits. O lord of birds, I tell them serially. The person who hears the same obtains a quick deliverance.

5-17. The lord has seven feet, ninetysix fingers, four hands, sharp teeth. These four combined constitute the first trait. A loving, round and blooming face is the second trait. An unelevated chin is the third. Sharp and small teeth the fourth. Red lips the fifth. Blood-red hands the sixth. Red and bright nails the seventh. Red cheeks the eighth. Marks of conch and disc the ninth. Thin but developed belly marked with three wrinkles the tenth. The deep navel the eleventh. The plump pair of thighs the twelfth. Long, extensive waist the thirteenth. Well set scrotum the fourteenth. Straight and elevated penis the fifteenth. The red soles the sixteenth. Depressed ankles the seventeenth. Lovely neck the eighteenth. Lotus eyes the nineteenth. Red arms and knees the twentieth. The wide breast the twentyfirst. Lion-like shoulders the twentysecond. Small mouth the twentythird. Extended eyes the twenty-fourth. Small and tender penis the twentyfifth. Even feet, even waist, even knee, even thighs the twentysixth. Even legs, even hands and even ears from twenty-seven to thirty-second. Thus, the lord possesses thirtytwo traits. The same number of traits exist in his consort Lakṣmī.

18. Brahmā too has thirtytwo marks. So has Bhāratī. The same number of marks characterize Viṣṇu. I shall tell you my decisive thought on this point.

19. My consort Lakṣmī is ignorant of the value of even my single mark. Those who know Hari say that Hari is possessed of many marks.

20. O lord of birds, Lakṣmī knows the additional marks as compared with her own in the Vāyu form of Viṣṇu. Bhāratī has one hundred additional marks in comparison with her own.

21-22. O lord of birds, do not think, therefore, that such forms of the lord as Viśva have the same qualities as those of Viṣṇu. Gods, like Rudra, have twenty-eight marks as they have

no marks of eyes and brows. But the absence of these marks should not be regarded as defect.

23. In the absence of marks of eyes and brows, lord Hari contains anger; his penis and belly are somewhat larger in proportion.

24-27. The ladies of the lord, Lakṣmaṇā, etc., have twenty seven marks. Vāruṇī, etc., have twentysix. Candramā contains twentyfive; Kubera twentyfour; the nose and breath twentytwo; Śacī the same number; Pravāhas nineteen; Yama the same number; Varuṇa eighteen; the air seventeen; Vaivasvata sixteen; Mitra fifteen, Kubera twentyfour; Fire thirteen; Gaṅgā twelve; Budha eleven; Śani ten; Puṣkara nine.

28-30. I have sixteen thousand women who are my beloveds, possessed of eight marks. Pitṛs have seven marks; Devas and Gandharvas six, their successors five; Kings four and others three.

31. A slight arrangement of the belly, small feet, short ears, long tufts, except in a Brāhmaṇa lady and in the consort of Śiva, are regarded as great defects.

32-33. Lakṣmaṇā has five defects, except those of the head and the ankle. There are eight other defects in the body, such as the enlargement of the navel, legs, etc. These defects are present in Śacī, O lord of birds, such defects should be marked by the seeker.

34-44. O lord of birds, one should know the following defects well known to the learned.

Enlarged belly, long navel, fierce prolonged teeth like a pole or a plough, eyes deep like the hidden well, long ears, lips and nose, long ankle, curved feet, bad navel, dark brown teeth, long legs, long penis, single scrotum, single nose, red beards, red hair, curved mouth, body scorched as a hill, red back—these are the bad signs in Kali. Shoulders and ears without hair, red cheeks, pale forehead, pale shoulders, pale hands, fierce look, fierce glance, indistinct sound, excessive eating and excessive drinking, breasts as dry fruits, hairy thighs, hairy back, hairy forehead with three long parallel lines, penis marked with the snake-like fish, tip of the tongue marked with the shoe-

like fish, the anus marked with penis-like fish, feet marked with scorpion-like fish, the mouth marked with a dog-like fish, hands marked with many lines, nose hairy, thumb and little finger overlong. Suchlike bad marks abound in the Kali age. Several good marks are present in me, O lord of birds.

45. Thirtytwo marks of Viṣṇu, Brahmā has already explained with reference to himself.

46. Those stated by me or by Brahmā are not contradictory to each other. Whatever I had stated I repeat succinctly.

47. I have stated these by collecting the scattered material together. As it is evident, there is no contradiction in what I have stated at other places in the text.

48. Lady Lakṣmaṇā and others possess twenty-seven marks. In comparison to Bhāratī she is short of five marks in pudendum, ears, hands, breast and belly.

49. O lord of birds, she has neither the additional marks of gods, nor the additional marks of Rudra. She is possessed of twenty six marks minus six marks of Varuṇa, plus additional marks in ears, belly, nose, hair, ankle and pudendum.

50-54. Indra possesses twenty-five marks, devoid of seven marks (of Varuṇa), with additional marks in hands, feet, belly, ears, penis, ankle and lips. Śacī contains twentythree marks and nine defects, with additional marks in pudendum, hair, lips, ears, legs, cheeks, breasts, ankles and lips.

55-56. The wind pravaha contains twentytwo marks of merit and ten marks of defects. There are some additional marks on her thumb. The Sun contains twenty marks of merit and eleven defects. Fire contains nineteen marks of merit and thirteen defects.

57-70. Vaivasvata contains eighteen marks and fourteen defects; Mitra seventeen marks of merit and fifteen defects; Kubera sixteen marks of merit and sixteen defects. My eldest son contains fifteen marks and seventeen defects; Gaṅgā fourteen marks of merit and eighteen defects; Budha (Mercury) thirteen marks and nineteen defects; Śani (Saturn) twenty marks and twenty defects; Puṣkara eleven marks and twenty one defects; Pitṛs ten marks and twentythree defects. Devas,

Gandharvas eight marks and twentyfour defects; Gandharvas in human forms seven marks and twentyfive defects; Kings six marks and twentysix defects. Some others possess four or five marks and three defects. This is the lower limit for the number of marks, merits and defects.

If a common man or a royal person possesses some additional marks (and no defect) he is neither a man nor a god. Each and every person cannot be wholly whole or perfectly perfect. Devas and Daityas possess twenty seven marks of merits and twenty seven marks of defects. None but the supreme god has thirtytwo marks and no defects.

71-72. Thus, Sulakṣaṇā grew up in her father's house. Once when her father was distributing food among his friends and relatives, for the prosperity of his family she said to her father : O father, gifts should be made over to those who have realized the lord in their self. If they are made to an unworthy person who has not realized the Self, the food and the drink go waste.

73-74. Now, I shall tell you about lord Hari, where he stays, what he eats and what he drinks. Please hear attentively. Hari in the form of child Kṛṣṇa drinks milk, eats butter, and wears fresh dress and ornaments. Gifts should be made, thus, for the pleasure of Viṣṇu.

75. Hari eats and drinks in the company of his friends. Therefore, a householder should gift sumptuous food and tasteful drink in favour of the lord and receive his blessing. Otherwise, all that food and drink go in vain.

76. The donor should be conscious that the lord receives his gift with pleasure. He should confer gifts to a worthy person. If knowing thus, he donates gifts every day. Viṣṇu is pleased thereby. Otherwise, gifts of the donor are rendered waste.

77. One should keep one's house decorated with the articles of precious metal knowing that lord always likes them.

78. Lord Govinda abides with his sons in the house of the devotees of Viṣṇu. The lord by the name of Mukunda abides in the abode of Mitra. By the name of Aniruddha he abides in the public rest house. By the name of Nārāyaṇa he abides in the house of a Brāhmaṇa.

79. By the name of Hari he abides in the cowpen. By the name of Vāmana he abides in the stable. By the name of Saṁkarṣaṇa he abides in Śūdra. By the name of Pradyumna he abides in Vaiśya.

80. By the name of Janārdana he abides in Kṣatra. By the name of Mahīdāsa he abides in the fisherman. By the name of Upendra he abides in the earth.

81. By the name of Cakrapāṇi he abides in the elephant. By the name of Viśva he abides in the heart. By the name of Bhūtabhāvana he abides in dogs.

82. By the name of Trivikrama he abides in the ant. By the name of Hari he abides in the firmament. By the name of Ananta and Hari he abides in all castes The multi-formed Hari has no class, no family, no race.

83. Knowing all this, Lakṣmaṇā set herself to propitiate the lord. "May lord be pleased with my worship and become my husband".

84. Desiring Viṣṇu to be her lord she gave up her body and was born in the country of Madras.

85. In the Svayaṁvara of Lakṣmaṇā I hit the target, conquered the rival wooers and married Lakṣmaṇā, brought her home and gratified her desire.

Now, I shall giue details of my marriage with Jāmbavatī and explain why I married her.

## CHAPTER TWENTYTHREE

*The Anecdote of Jāmbavati the consort of Śrikṛṣṇa*

*Lord Kṛṣṇa said* :

1. Jāmbavatī, the daughter oı Soma, in her previous birth became my wife. She became superior to all the ladies. of my harem.

2-3. When I am deep in love with Lakṣmī, my passion for Jāmbavatī subsides. When I am less in love with Lakṣmī I

have equal passion for all. But among these I have more love for Jāmbavatī.

*Garuḍa said* :

4. O omniformed lord, what sort of worship was performed by Jāmbavatī that she became superior to all others.

5. Thus asked by Garuḍa, lord Kṛṣṇa, son of Devakī, spoke in a voice resembling the thunder of clouds.

*Lord Kṛṣṇa said* :

6. Jāmbavatī, the daughter of Soma in her former birth, purified her life as well as her father's by the worship of Viṣṇu.

7. She heard the sacred Purāṇas, bowed to and circumambulated Viṣṇu who takes men across the ocean of life and death. She kept him ever in her memory.

8-9. O lord of birds, by hearing the Purāṇas ceaselessly she and her father became detached from worldly affairs. Wealth, friendship and her previous possessions—elephants, gems, house, etc., she regarded as evanescent.

10-11. She thought, "all this wealth, friendship, etc., are given and taken back by Hari." She was not distressed thereby. "The most compassionate lord has taken pity on me to-day", she said.

Both she and her father set their heart on Vāsudeva with sincere devotion. She became averse to seeking means for her sustenance. She accepted whatever came to her without being sought.

12. She placed her wealth at the lotus-feet of the lord who takes men across the ocean of suffering. She set her tongue to the praise of Hari.

13. She applied her hands to the act of sweeping the temple of Viṣṇu with devotion that removes impurity. She directed her ears to hearing the sacred tale of Hari—the tale that takes one to heaven or effects release.

14. She set her eyes to seeing the idols of Viṣṇu—a fact that effaces impurities of body accrued from eternal times.

She set her body to the pious embraces of the Vaiṣṇavas, kept herself in their company or busied herself with her body anointing with the fragrant substances that were left after the worship of Hari.

15. She set her organ of smell to the feet of Hari—the feet which give release from the circle of birth and death. She set her organ of taste to partake the remanents of what had been offered to Hari and were mixed with Tulasī leaves.

16. She set her feet to traversing the path sacred to Hari, her head to bowing at the feet of lord, her heart and mouth to his praise and service as is the practice among the illustrious devotees of Viṣṇu.

17. She directed her intellect to thinking upon the supreme spirit, and her organ of speech to the praise of the lord.

18. Thus, she placed her life at the feet of the lord, started on pilgrimage with her father, to propitiate lord Viṣṇu.

Before she started on pilgrimage she worshipped at first the Brāhmaṇas and the devotees of Viṣṇu with clothes and ornaments.

19. Thereafter she made a vow in the presence of the lord.

20. O lord, so long I remain on pilgrimage, I shall be in Yaugic practice. May you, O lord, favour me with the company of the faithful, not with the company of non-believers.

21. Let me hear the narrative of Hari. May I not go on pilgrimage with friends, sons, relatives and also with those who start on journey with a set motive or purpose.

22. Fruitless is the pilgrimage of those who do not carry Śālagrāma stone with them.

23. If one goes on pilgrimage on foot let him take the Śālagrāma stone with himself. Such a person obtains full fruits of his pilgrimage.

If he wears shoes or protects his feet, he derives the fruit of his pilgrimage less by one fourth.

24. If he goes on pilgrimage on a vehicle or a horse he derives the fruit of his pilgrimage less by one half. If he goes

riding on a bull, he derives the fruit of his pilgrimage less by one-fourth.

If he subsists on the food provided by another, his pilgrimage is wasted. He derives no fruit of his pilgrimage.

25. But there is no sin if he accepts food from an ascetic, Vedic Scholar or a high-souled person.

Having made this vow she set out on pilgrimage.

26. She took bath, washed off the ointment and listened to the Purāṇas. She shared food with her father and together with him set out on journey the next day. She walked the distance of one Kośa, the very next day.

27. She worshipped and fed the Brāhmaṇas and listened to the story of the lord. Those who perform journey in this way, their journey becomes fruitful.

28. The noble have declared that pilgrimage without compassion is barren. Similar fate awaits those who do not hear the divine story of lord Hari on their way to a shrine.

29-30. The same fate awaits those who go on pilgrimage on horse or in other vehicles.

Slaying a horse (in aśvamedha) invites sin that can be washed off at the sight of the idol of Viṣṇu at a sacred shrine.

31. The sin accruing from the worship of lord without devotion can be wiped off by the repeated uttering of the Vedic mantra for the purpose or by meditating upon Viṣṇu. Whatever is performed by way of worship without devotion is a sheer waste. Thus say the learned devotees of Viṣṇu.

32. Hence, O lord of birds, one should devote oneself to Viṣṇu, hear his narrative which destroys sins, remember oneself falling at the feet of the lord, thus he should devote himself to the service of the lord.

33. She proceeded, O lord of birds, together with her father to visit lord Viṣṇu, the consort of Lakṣmī, at the Śeṣa mountain. She thought of Hari all the way to the shrine.

34. "When shall I see lord Viṣṇu of wide chest, adorned with Śrīvatsa.[1] When shall I see the lord with lovely belly marked with three folds.

1. *Śrīvatsa*—a mark on Lord Viṣṇu's chest. According to ancient tradition, Sage Bhṛgu once struck Mahāviṣṇu, with his feet on the chest. Viṣṇu bore this mark with pleasure. The mark is designated as *Śrīvatsa*.

35. When shall I see the lord with the neck resembling a conch and the resting-place for Maharloka. When shall I see the navel of the lord, the resort of the firmament.

36. When shall I see the face of the lord, the resort of the people of Janas.

37. When shall I see the head of the lord, the resort of Satya people. When shall I see the hips of the lord, the resort of Bhū people.

38. When shall I see the thigh of the lord, the resort of Talātala people.

39. When shall I see the tender knees of the lord, the resort of Sutala people. When shall I see the soles of the lord the resort of Pātāla people.

40. Thus pondering, on her way to the shrine, she reached the mountain Śeṣa where she saw lord Śeṣa possessed of one thousand hoods. The mountain abounded in various trees and was inhabited by monkeys.

41. She said : "I have seen this mountain by my merits accumulated since various births."

At the sight of the lord her eyes overflowed with tears. She stood up immediately and bowed to the lord.

42. One should salute the lord in front of the image and not at the back. She bowed to the lord with the eight organs of her body, placing Śālagrāma in front.

43. The devotees of Viṣṇu should act accordingly. The consort of Lakṣmī abides at the peak of the mountain, worshipped or honoured by Lakṣmī, Brahmā and others.

44. I shall see the mighty, supreme lord of Lakṣmī. I shall attend the mountain and put up my residence at the holy hermitage of Kapila.

45. Lord Viṣṇu is here in his visible form and not elsewhere.

She took bath, dressed her hair and offered rice-balls to the manes at a sacred place.

46. She gave cows, land, gold, etc., in charity and ascended the mountain.

47-48. She put Śālagrāma in front and bowed to the lord with devotion. She had traversed one hundred steps before she

found herself in front of the lord where sitting comfortably she heard the recital of the Bhāgavata and the portion of the Purāṇa which contains the praise of the mountain Veṅkaṭa.[1]

With full devotion she heard the glory of lord Veṅkaṭādri from the honourable preceptor Jaigīṣavya.

## CHAPTER TWENTYFOUR

*The glory of Veṅkaṭācala and lord Śrīnivāsa*

*Jaigīṣavya said* :

1. O girl, Attend to the merit one obtains in ascending the mountain Veṅkaṭa.

2. In each and every step of the mountain the people recite Bhagavadgītā remembering lord Śrīnivāsa. They are transported to the highest region of delight. When the lord is pleased, they attain liberation. O girl, there is nothing inaccessible to a person with whom lord Hari is so pleased.

3. He who hears this Purāṇa while ascending the mountain attains the merit of visiting holy places of pilgrimage. Therefore while ascending the steps the devotees should praise Hari Śrīnivāsa and their preceptor.

4. She heard the glory of ascending the steps, set up and worshipped the holy Śālagrāma thereon and started ascending.

5. O lord of birds, while ascending the steps the non-Vaiṣṇava devotees feel no pleasure. O lord of birds, this very fact is enough to put them into deep dark regions.

6. At every step of journey, one should remember Hari. The maiden said to Jaigīṣavya again.

*The maiden said* :

7. O Jaigīṣavya, please, tell me how Śrīnivāsa, the lord of Lakṣmī appears to Brahmā and others.

1. *Veṅkaṭa*—a sacred mountain in the south.

Thus addressed by the maiden, the daughter of Soma, Jaigīṣavya said in reply.

*Jaigīṣavya said*:

8-11. Brahmā and others can see Śrīnivāsa as of eternal form of lustrous body. This is how Veṅkaṭeśa is seen by Rudra and his associates. He appears to them as lustrous as one hundred thousand suns, which to the mortals is as lustrous as one thousand suns, as also possessed of the lustre of lightning. To the sages he appears like the sun and the moon, to holy men like constellations, to the worldly people like the mass of milk, to the liars as a blue stone, to the lay people as an ordinary stone only.

12. People do not realize the true form of lord Hari. They are swayed by *tamas* and *rajas*.

13. Those characterized by Śattva are seldom found in the Kali age. Those who appear to be devotees of Viṣṇu are in fact not devotees at all. Rather, they are busy in filling up their belly and meeting their sexual desire; for they undertake journey with that end in view.

14. Rare is the diffusion of devotion in the iron age. Those who are devotees of the lord but still not detached from worldly pleasures cannot easily get the sight of lord Viṣṇu.

15. O lord of birds, I shall tell you the nature of a true devotee. A true devotee is one who is devoid of hatred, is full of affection and possesses keen insight and devotion. I shall now tell you the forms of hate.

16. The supreme lord is distinct from Ātman. He is independent as well as free. He is full of knowledge and bliss. To think otherwise is to abhor the lord.

17. To pay more attention to Brahmā, Rudra and others or among men to Brahmins, etc. and to regard Brahmā, Rudra, and others as more honourable than Viṣṇu is nothing less than dishonouring him.

18. O noble one, to regard Viṣṇu as a human being possessed of hands, feet, etc., is equal to hating the lord. To distinguish each incarnation of the lord from the other or to think of their death is also tantamount to a hate.

19. To hate the devotees of Viṣṇu is a sin; to find fault with the instructions of the lord is showing hate. O maid, those who are full of hate can never be true devotees.

*The maid said* :

20. O sage Jaigīṣavya, please tell me who are the true devotees. How did they show their devotion. Lord Viṣṇu, Śrīnivāsa who is compassionate to devotees is indeed their protector.

21. Thus addressed by the lord, Sage Jaigīṣavya revived his memory and spoke to the maid.

*Jaigīṣavya said* :

Prahlāda, the devotee of Śrīnivāsa Nṛsiṁha attained sovereignty of the world and the precious knowledge of ātman from Nṛsiṁha.

22. Parāśara, the devotee of Śrīnivāsa had a great devotion for Vyāsa, the incarnation of Viṣṇu. He praised Vyāsa and obtained the quintessence of knowledge from him. With his soul elevated by devotion he achieved liberation.

23. The sage Nārada, the devotee of Śrīnivāsa had a devotion for Hari while he was in his mother's womb. By that devotion he was adopted as a son by Brahmā. By the attainment of knowledge he achieved liberation.

24. Ambarīṣa was a devotee of Śrīnivāsa as well as Hari. He attained knowledge from Durvāsas. With his soul elevated by devotion he attained liberation.

25. Mucakunda was the devotee of Śrīnivāsa. Detached from worldly affairs and firm in devotion he received supreme knowledge of lord Viṣṇu. With his soul elevated by devotion he attained liberation.

26. Puṇḍarīka, the devotee of Śrīnivāsa was devoted to Viṣṇu at the behest of his father. He obtained supreme knowledge by the grace of God and received liberation after his soul was elevated by devotion.

27. Brahmā, Vāyu, Sarasvatī are great Yogins. They are the constant devotees of lord Viṣṇu. They are of pure form, not attached to worldly objects.

28-29. Lord of mountains, lord of Nāgas, lord of birds, Venus, Mars, Jupiter, moon, sun, lord of waters (Varuṇa), Agni (fire-god), Manu, Dharma, Kubera, lord of obstacles, Aśvins, groups of Maruts, Parjanya, Mitra—all these are the devotees of Viṣṇu.

30. Viśvāmitra, Bhṛgu, Aurva, Kutsa, Marīci, Atri, Pulaha, Kratu, Śakti, Vasiṣṭha, Gautamīya, Pulastya, and Bhāradvāja—these are the devotees of Śrīnivāsa.

31. Māndhātā, Nahuṣa, Ambarīṣa, Sagara, Pṛthu, Haihaya, Ikṣvāku, Bharata, Yuyutsu, Sutala, Dharma, Vikukṣi, Utthāna, Bibhīṣaṇa, Daśaratha—these wise and intelligent persons are the devotees of lord of Veṅkaṭa.

32-33. Bhāgīrathī,[1] Samudra, Yamunā, Sarasvatī,[2] Godāvarī,[3] Narmadā,[4] Kṛṣṇā,[5] Bhīmarathī,[6] Sarayu,[7] Phalgu,[8] Kāverī, Gaṇḍakī[9] Kapilā[10]—these are the devotees of lord Hari.

34-35. O maid, hear, I shall tell you a significant fact. At a congregation, where they narrate the tale of Viṣṇu, where

1. *Bhāgīrathī*—Gaṅgā, so called because she was brought from the Himalayan mountain to the plain, by Bhagīratha, the descendent of Sagara.

2. *Sarasvatī*—The modern river of the same name flows between the Jumna and Sutlej. Formerly, it was a much larger river but in later times it perished, as it does now, in the sands of the desert. Vinaśana was the name of the place where it disappeared.

3. *Godāvarī*—A famous river of Janasthāna, the scene of Rāma's first conflict with the Rākṣasas was the country on both its banks.

4. *Narmadā*—This river rises in the Vindhya mountain and falls into the gulf of Cambay. It flows in a wide flood-plain and is fairly deep. It forms a suitable boundary between the political units north and south of it.

5. *Kṛṣṇā*—This river received very little attention in ancient times, and was almost unknown compared with the Godāvarī and Kāverī. The reason seems to be that the country through which it flows was nearly all forest in ancient times.

6. *Bhīmarathī*—Modern Bhīmā, the tributary of Kṛṣṇā rising near Pune.

7. *Sarayū*—It is a sacred river of Northern Kosal, with Ayodhyā, the sacred city of great antiquity lying along its bank.

8. *Phalgu*—a river on which Gayā stands.

9. *Gaṇḍakī*—a river which rises in the Himalayas and falls into the Ganges at Sonepur in Bihar.

10. *Kapilā*—a river mentioned in the Mārkaṇḍeya purāṇa.

the devotees who understand the essence flock together—all those who are present are the devotees of the lord.

36. Those who go on pilgrimage intent on realizing the lord are the devotees of the lord, not others, for the life's purport of the devotees of Viṣṇu stabilizes in the supreme lord and not in other matters.

37. If reaching the mountain Śeṣa one does not gift food, cloth and ornaments to the deserving he is not entitled to be called a devotee of Viṣṇu. Who can be a greater animal than him.

38. The devotees of Hari such as Gaṅgā, etc. live on the mountain Śrīnivāsa in the service of the wide-strider Viṣṇu. O maid, they should not be worshipped by the faithful.

39. I shall narrate to you the purport thereof. I shall also tell you where one should worship and offer homage to the devotees, to each individually.

40. He should worship the worthy Brāhmaṇas at their feet, with hands joined in reverence.

He should worship lord Viṣṇu with eight organs of the body. He should worship his preceptor in the same way taking him for Viṣṇu.

41. He should bow to Gaṅgā, Tulasī and the rest with the eight organs of the body. He should physically bow to the holy fig tree but to the cows and others mentally.

42. The devotees of Viṣṇu alone should worship the supreme god. Those who are rightly the devotees of Viṣṇu but possess nominal knowledge are also entitled to worship him.

43. But those who are nominally the devotees of Viṣṇu, though possessed of knowledge are not entitled to his worship.

44. Those who do not worship the supreme god Viṣṇu go to the dark regions (i.e. hell) due to the great sin.

45. Brahmā, etc. are the names of Viṣṇu which he himself had given to the gods. The wise lord did not transfer some of his names such as Keśava, just as a king, when he leaves the capital does not relinquish his title or pass it on to another.

46. O maiden, all this I have told you precisely. You should investigate the matter further by yourself. Worship should be made to me by my titles—Govinda, Nārāyaṇa and Mādhava.

47. Together they ascended the mountain Veṅkaṭa, chanting chants of praise, uttering the name of lord Śrīnivāsa, feeling joy and pleasure and clapping their hands in expectation of seeing the lord.

On hearing the words of lord Kṛṣṇa, Garuḍa asked the lord how the travellers felt pleasure by uttering his name.

*Lord Kṛṣṇa said* :

48. "O lord Śrīnivāsa, this very name of yours is indeed omnipotent. Brahmā and others take resort to you. Ramā (Lakṣmī) has derived her name Śrī from this very title.

49. Lord Viṣṇu has derived his name Śrīnivāsa from the fact that he is the resort of Śrī."

Thus addressing Śrīnivāsa by name, dancing and clapping hands, with the thrill of hair on their person, they gave expression to their feeling.

50. O lord, may we see your face this very day. When shall we get our desire fulfilled. O lord Keśava, you favour us this very day by showing your lotus-feet to us.

51. In the epithet Keśava, the letter K devotes the primeval being Brahmā which again signifies the lord of all beings. The word Īśa denotes the worthy lord Rudra who instigates dissolution of the universe.

52. Hence, Hari is called Keśava. Addressing the lord by this epithet, dancing as well as trickling the spring of joy in the form of joyful tears and uttering the name lord Nārāyaṇa, they continued their upward journey.

53. As he is the resort of merits and demerits and as he abides in the waters of ocean, he is called Nārāyaṇa. People who take resort to him obtain eternal release, O lord of birds.

54. Waters are called Nāra; as he resorts to waters (in the ocean) he is called Nārāyaṇa. Those who resort to Nārāyaṇa get an eternal release.

55. Nāras (waters) are so called because as cosmic waters they emerge from his side-glances. As he is the resort

of these waters he is called Nārāyaṇa and also because he is the source of this eternal universe.

56. They danced, praising the lord thus : "O Govinda, there is no such Being as your supreme self, no such personage whose sight is so thrilling and delightful.

57. In the word *Govinda go* means the universal speech. As you are expressed by the medium of universal speech you are called *Govinda.* O lord, you are known to or by the Vedas".

58-59. Thus they danced while their eyes flowed with joyful tears. "O Hari, the slayer of Asura Mura, please grant us an interview. We are slaves of your slaves.

As you pervade the fourteen worlds[1] you are called Vāsu. As you play sports constantly or as the great declare you a god, you are called Vāsudeva."

Thus uttering the names of the lord—Vāsudeva, Mādhava, etc., they danced joyously.

60. "People call you *Lakṣmīpati* the lord of Lakṣmī.

The syllable dhava is the synonym of treasure. Hence, the learned call you Mādhava (the treasure of Lakṣmī). O lord of Lakṣmī, protect us, your devotees."

61. Thus speaking they danced and persued their upward journey, uttering "O lord, grant us your eternal protection. As you are omnipresent you are called *Vitala.*" Reciting names of the lord they reached their goal. Here, full of devotion, they sought the audience of the lord.

*The Maid said*:

62. O best of sages, what is the name of this shrine? What rites shall we perform here? whom did lord Śrīnivāsa favour at this holy place, please tell us in detail.

*Jaigīṣavya said* :

63. O maid, listen to the narrative of Prahlāda, the best of the devotees of Viṣṇu. Once, when he had no desire to fulfil, Prahlāda went to see lord Śrīnivāsa on the Śeṣa mountain.

64. This was the place where Prahlāda had spoken to the Daitya youths on the glory of Viṣṇu. Hence, O maid, you

1. *Fourteen Worlds*—See p. 1043 fn. 2.

should worship lord Viṣṇu (the abode of Lakṣmī), in the form of Nṛsiṁha.

*Prahlāda said* :

65. "O Daitya youths, you have attained human life which is very rare. Rarer is the knowledge of the glory of Nṛsiṁha. That journey is fruitful whereon throughout they utter the narrative of Hari, O Daitya youths, Hari abides at the place where they sing his narrative, though he pervades the universe."

66-68. On hearing the same, the daitya princes said to Prahlāda, the devotee of Hari. "O friend, if Hari is all-pervading why does he withhold his presence here in the midst of water."

Thus spoken to by the Daitya youths, Śrīnivāsa appeared in the midst of water.

69. Those who bathe in this holy pool stabilize their intellect which remains untarnished with impurity, even in this iron age (Kali).

70. Thus bestowing favour on the Daitya youths, lord Viṣṇu disappeared in the midst of waters.

Even today, Nṛsiṁha abides in the midst of waters. Prahlāda too abides therein together with Daitya youths.

71. Here in the afternoon, there is heard all around the word 'Victory'. The place is called Narsiṁha in recollection of the Victory of the lord over Hiraṇyakaśipu. Pilgrims who visit this holy place take plunge here.

72. They took bath, offered an earthen lamp to a pious Brahmin Śrīnivāsa, uttering 'Govinda, Govinda.'

73. The maid sat in front of the principal deity and said. "O noble Jaigīṣavya, please tell me how shall I have the audience of the lord."

On hearing this, Jaigīṣavya was extremely delighted at heart and said.

74. O, maid, I tell you how you shall proceed. At the main gate of Śrīnivāsa you should recite the following.

75. "I commit thousands of faults day and night. O lord, pardon all these faults of mine, O best of primeval beings.

76. O lord, efface those causes of mine which create hatred for the devotees of Viṣṇu, whether they are mental, oral or physical."

77. O maid, at the main gate of the temple of Śrīnivāsa you should remember, in the appropriate form Jaya and Vijaya. At the right gate of Śrīnivāsa you should remember Caṇḍa and Pracaṇḍa.

78. At the left gate, you should remember Nanda and Sunanda; at the extreme left gate you should remember the lily-eyed Kumudanetra.

79-81. You should enter the temple with full devotion and reverence, circumambulating the lord twelve times.

You should sip waters in the holy pool and bathe. You should enter right in the interior of the temple and other chambers. While there, you should meditate on the deities sitting in their respective postures on their seats.

82-83. In the middle of the seat you should bow to Śrīnivāsa with all the organs of your body. To the left of the lord, outside the pedestal, you should pay homage to the preceptor, in front of the pedestal, just below at the south-east corner. In the south-western corner you should pay homage to the honourable Vyāsa. The devotee of Viṣṇu should be honoured all times everywhere.

84. In the north-western corner you should honour goddess Durgā with your soul elevated by devotion.

Above the pedestal, in the south-east region you should bow to Yama, the presiding deity of Dharma.

85. Above the pedestal, in the upper south-western region to Vāyu.

86. Above the pedestal, in the north-eastern region to Indra, the supreme lord. To the east of the pedestal, to Nairṛti, lord of the Aryamans.

87. To the south of the pedestal, the goddess Durgā also called Ugrā. To the west of the pedestal, to Kāmadeva, the lord of health.

88. To the north of the pedestal, to Rudra the supreme lord. To the middle of the pedestal, to Varāha the primeval man.

89. Above the pedestal, to Lakṣmī called Śakti, the support of the universe. Above the pedestal, to Vāyu and Kūrma. Above that to Śeṣa and Kūrma.

90-91. Above that, cosmic Earth, the presiding deity of the universe. Above that, to Varuṇa, the lord of milky ocean. Above that, to Lakṣmī called Śvetadvīpā. Above that, to divine Lakṣmī called *Maṇḍapā*.

92. In the middle of *Pīṭha*, to Lakṣmī called Yamī. By the side of Yamī to Devī. To the south of Yama, to Sūrya in the form of an earthen lamp.

93. To the left of God Yama, to Śrī in the form of an earthen lamp. In front of Yama, to Agni also in the form of an earthern lamp.

94. In front of the lord, he should bow to Bhūmi the presiding deity of the elements, and to Durgā, the presiding deity of tamas and the reclining couch of the lord.

95. To the east, to the Ātman in the form of steps of the pedestal. To the east, to knowledge (Jñāna) in the form of steps of the pedestal.

96. To the east, in the leaf of a lotus, to Vimalā in the form of a female and to the deities, Brahmā, etc.

97. In the lotus-leaf in the south-east corner you should bow to the excellent gods and goddesses Utkarṣā, Lakṣmī, Brahmā, Vāyu and Śeṣa.

98. In the eight-petalled lotus to the right you should worship Nārāyaṇa, Śeṣa; etc, in the form of a female.

99. In the lotus leaf in the north-east, to Īśāna, Nārāyana, Virañca, Vāyu, ether, Śeṣa and Devas in the form of a female.

100-101. In the middle of the lotus, to Viṣṇu, Lakṣmī Anugrahā and to Vāyu, ether, Śeṣa and Rudra in the form of a female. To lord Ananta in the form of pedestal and to Śrīnivāsa.

102. To the left of Śrīnivāsa to Lakṣmī ; in the middle of Śrīnivāsa to Dharā.

103-104. Outside the pedestal, in the east, to Kṛpolka; in the south, to Maholka; in the west, to Vīrolka; in the north, to Ulka; in the four corners, to Sahasrolka.

105-112. In the east to Vāsudeva, in the south to Saṁkarṣaṇa, in the west to Pradyumna, in the north to Aniruddha; in the south-east to Māyā, in the south-west to Jayā, in the north-east to Kṛtyā, in the north-east to Śānti; in the east to Keśava, in the south-west and north-west to Nārāyaṇa and Mādhava, in the south-east to Govinda, in the south to Viṣṇu, in the south-west to Madhusūdana, in the west to Trivikrama, Vāmana, Viṣṇu and Śrīdhara, in the north to Hṛṣīkeśa and Padmanābha, in the north-east to Dāmodara.

113-119. In the fourth enclosure, in the east to Mahākūrma; in the south-east to Varāha; in the south to Nṛsiṁha and Vāmana; in the south-west to Bhārgava (Paraśurāma); in the west to Mādhava Kṛṣṇa; in the north-west to Buddha, in the north to Ananta in the form of Ulka and in the north-east to Viśvarūpa; in the south-east to Vāruṇī; in the south-west to Gāyatrī; in the north-west to Bhāratī, in the north-east to Girijā. To the left of Girijā to Sauparṇī; in the east to Indra with weapons, in the south-east to Viṣṇu with his attendants and assemblage with the formula, *To you O Agni with weapons*, as stated previously.

120-122. In the south to Yama, in the south-west to Nirṛti, in the west to Varuṇa, in the north-west, to Vāyu, in the north to Kubera, in the north-east to Śiva, in the midst of north-east and east to Brahmā with weapons, in the middle of north-west to Śeṣa. Thus you should pay homage again and again.

123. Thus, I have narrated to you the prescribed way how one should have the vision of the lord when one goes to a shrine to pay visit.

Thus addressed, she went to the shrine together with her companions.

124. This prescribed way of paying visit to Śrīnivāsa which I have told you just now should not be divulged to anyone, O bird, since it is very, very secret.

125. O lord of birds, it is very rare to keep company with the good and noble people who can throw light on the nature of tattvas. It is possible to have a preceptor only if one has in store the aggregate of merits accumulated in previous existences.

126. In the company of holy pious people even unauspicious things turn into auspicious ones. In the company of lord Viṣṇu the unsteady mind leaves its steadiness, as water changes its nature in association with the sea-shell or in contact with the lotus leaf.

## CHAPTER TWENTYFIVE

*Glory of Veṅkaṭeśa and the method of worship*

1. At the gate of the temple of Śrīnivāsa she and her companions saw Svāmipuṣkariṇī saying, "O lord Hari, Śrīnivāsa", she meditated on the lord who takes Brahmā and others across the ocean of existence.

2. There, in the pool, Viṣṇu abides, together with other gods for the preservation of people. Hence, the pool is called Svāmipuṣkariṇī. Therein, the maiden and her companions took bath.

3. O lord of birds, formerly, the gods purified themselves by taking bath and entered the temple of Śrīnivāsa to practise penance with sincere devotion. As instructed by the preceptor, the maid too acted all accordingly, O lord of birds.

4. Then, the lord in his full and beautiful form appeared before her. The maid saw the beautiful form of Śrīnivāsa and was delighted thereby.

5-7. She saw the lord wearing the gold-embroidered dress with an attractive head gear and bodice. His body was anointed with the paste of musk whereof the smell had made the quarters fragrant. The lord had lotus-like blooming eyes, neck as round as the conch, long arms, golden sacred thread and looked as the cupid incarnate. He possessed charms which could subjugate any people and who had a body pretty and tender.

8. At the sight of the lord, the maid was extremely delighted. Her body showed a thrilling hair.

9. Her heart overflowed with pleasure at the sight of the lord. Her eyes were full of tears and her body showed joyful signs

of thrilling hair. She danced in the presence of the lord. Her faults were destroyed with the feeling of devotion. In a tone full of emotion she addressed the lord thus.

10. "O blissful lord, save me from worldly affections, grant me your eternal bliss by releasing me from the shackles of Karman.

O lotus-eyed lord, save me by your sweet, charming glance full of ambrosial compassion. O lord, I am extremely distressed, save me by bestowing wisdom on me.

11. O lord, dissociate me from my bad companions—desire wrath and greed, and destroy my strong foes, viz., the obstacles.

12. O lord of Lakṣmī, Sarasvatī, Brahmā and the universe protect me; O lord of Lakṣmī, the primeval course of the Universe, whose lotus feet are bowed to by the gods, protect me."

13. Thus paying homage with reverence she praised the primeval lord. O lord of birds, there are innumerable merits n Viṣṇu which are not known to Lakṣmī.

14. [She continued] "Unknown even to Lakṣmī, there exist several qualities in Hari. I cannot praise you adequately. Still I shall try to praise you, O lord.

15. By the favour of Brahmā, the lord of speech, by the favour of Rudra, above all by your favour, I praise you, O lord. Be kind enough to bestow peace on me.

16. O lord, if you are pleased with me, bestow devotion on me for your feet. At your very sight, O lord, good and evil—both disappear for ever.

17. The world is destroyed by illusion indicated by pride, It has turned deaf and blind by the excess of wealth.

18. I do not seek for that wealth which would make me dumb to the entreaties of the poor or the preceptor and drive me off from the service of your lotus-feet.

O lord, grant me company of the good that may help me to realize my inner self.

19-20. Please extinguish my desire for sons, etc. Grant me devotion for your lotus-feet. Take off my treasure and bestow the same among your devotees. Grant me devotion for your lotus-feet.

21. Please take off my learning, progeny, wealth and pride. Grant me devotion for your lotus-feet. Take off my jealousy and intolerance for the noble devotees of Viṣṇu. O lord of Veṅkaṭa grant me protection.

22. O primeval cause of the universe, grant me that mantra which may enable me to meet you again. I ask for nothing more than my contact with your lotus-feet. Please grant me this all if you are so pleased with me."

23. Thus spoken to by her, Śrīnivāsa was extremely pleased. Emitting nectar from his mouth he spoke to her.

"O maid, I give you the most secret mantra which you should keep repeating with devotion.

24-25. I tell you this mantra out of affection for you. Please listen to the mantra with devotion, as I disclose it to you; *Oṁ Vyaṅkaṭeśāya namaḥ Oṁ*.

26. O maid, by this mantra you will achieve the object of your desire." Having addressed the maid thus, the lord appeared before her in a symbolic form.

27. The girl bowed to the lord and stayed in the vicinity of the lake named *Svāmisaras*. On that very day she propitiated the Brāhmaṇas and other castes with the cooked food of ingredients.

28-29. In the evening she paid homage to the idol and other symbols of the lord. She circumambulated the image and danced without reservation, proclaiming victory of the lord. During this performance, she set her eyes on the image of the lord and danced over and over again.

30. "To day, my body is purified, my eyes have borne fruit, my feet have gained purpose, since I have circumambulated you, my lord.

31. My hands have attained the fruits of their existence since they have clapped to glorify the lord." Thus she pleased the lord by these utterances which were full of praises for the lord.

32-33. The gods sounded drums, played on instruments and scattered flowers on her head. They danced around her, together with their consorts, clapped hands and paid homage.

O lord of birds, she too danced before the lord on the Ānanda mountain every day.

34. Immersed in bliss he returned to her hermitage together with Jaigīṣavya. O lord of birds, those who do not go on pilgrimage thus have all their pious activities come to naught, thus say the noble.

35-36. She went to the hermitage together with Jaigīṣavya and asked the preceptor about the mantra of Vyaṅkaṭeśa. O sir, tell me the meaning of mantra so that I may perform Japa for the attainment of my desire.

*Jaigīṣavya said*:

O blessed one, listen to the meaning of the mantra of Veṅkaṭeśa and then think upon it concentratedly.

37. The letter *v* denotes excellence, *y* denotes knowledge, *k* denotes happiness, ṭ expresses consciousness.

38. The word *Īśa* signifies the soul. Collectively, it is called *Vyaṅkaṭa* since it embodies supreme knowledge, undiluted pleasure and immense wealth.

39. Or *v* denotes the organs of senses which constitute the corpus of Hari. Kaṭa means the aggregate of the organs of senses.

40. Since he directs these organs inward he is called Vyaṅkaṭa or since he directs them outward he is called Vyaṅkaṭa.

41. Or *vya* means the released souls who have attained supreme knowledge.

42. *Vyaṅkaṭa* would mean the aggregate of 'released souls'. *Vyaṅkaṭeśa* would mean the lord of released souls. The individual soul in the subtle body is called *Vyaṅkaṭa.*

43. Or the word *Vyaṅkaṭa* means the aggregate of Daityas, so called because they are without knowledge.

44. The lord Vyaṅkaṭeśa is capable of liquidating them, he is called Vyaṅkateśa.

45. Desire, rage, etc are evils that are contrary to bliss, hence they are named Vyaṅkaṭa. Since he destroys these he is called Vyaṅkaṭeśa. O maiden, on knowing this you should perform Japa.

46. O lord of birds, the maiden heard the glory of Vyaṅkaṭa and passed the night in that *āśrama* together with her father. She got up early in the morning, set her thought on Vyaṅkateśa and praised the lord.

47. Śrī Vyaṅkaṭeśa, Śrī Nṛsiṁha, Śrī Varadarāja, Varāha, the god Śrīraṅga, lord Viṣṇu with Śeṣa for his repose—may all these deities make this morning auspicious for me.

48. Lord Śrīkṛṣṇa, Balarāma, lord Viṣṇu who resides at Prayāga, Nārāyaṇa who abides in Badarī—may all these deities make this morning auspicious for me.

49. Dāmodara, the abode of three worlds, lord Pāṇḍuraṅga, lord Nṛsiṁha, lord Rāmadeva who resides at Amogha—may all these make this morning auspicious for me.

50. Śrī Dharmaputra, of the form of Nṛsiṁha, Śrī Pippastha who resides at Muhalla, Kola Nṛsiṁha and Śūrpakāra Nṛsiṁha—may all these deities make this morning auspicious for me.

51. Lord Brahmā, Sarasvatī, Bhāratī, Śarva, Suparṇa, Śeṣa, Umā, Mahendra, Śacī and others—may all these deities make this morning auspicious for me.

52. Dvāravatī, Kāśikā, Avantikā, Prayāga, Kāñcī, Mathurā, Māyāvatī, Hastimatī—may all these cities make this morning auspicious for me.

53. Bhāgīrathī, Sarasvatī, Godāvarī, Sindhu, Kṛṣṇā, Veṇī, Kālindī Yamunā, Narmadā—may all these rivers make this morning auspicious for me.

54. Vitastā, Kāverī, Tuṅgabhadrā, Suvañjarā, Bhīmarathī, Vipāśā, Tāmraparṇī, Pinākinī—may all these rivers make this morning auspicious for me.

55. Svāmī Puṣkariṇī, Suvarṇamukharī, Śrīpāṇḍavī, Taumbaru, Kapilā, the destroyer of sins.

56. Guru, Vasiṣṭha, Kratu, Aṅgiras, Manu, Pulastya, Pulaha, Gautama, Raibhya, Marīci, Cyavana, Dakṣa,—may all these sages make this morning auspicious for me.

57. Seven oceans, seven Kula-parvatas, seven dvīpas, seven pleasure gardens, seven regions such as Bhūr etc.,—may all these make this morning auspicious for me.

58. Māndhātṛ, Nahuṣa, Ambarīṣa, Sagara, Nala, Dharmarāja, Prahlāda, Kraturāj, Vibhīṣaṇa, Gaya, Vyāsa, Hanumān,

Aśvatthāman, Kṛpa, Draupadī, Sītā, Tārakā, Mandodarī—may all these make this morning auspicious for me.

59. The forests of holy fig, holy basil, āmalaka, Nāgakeśara, Campaka, coral trees and flowers of various hues and fragrances—may all these make this morning auspicious for me.

60. Thus after meditating on Śrīnivāsa in her heart, the maiden performed the daily necessaries and went to Svāmipuṣkariṇī together with Jaigīṣavya and took bath in the prescribed way. She then repeated the mantra of Vyaṅkateśa and spoke to Jaigīṣavya and the preceptor.

## CHAPTER TWENTYSIX

*On the mountain Veṅkaṭa, Svāmī Puṣkariṇī and the deities residing there*

*The maiden said*:

1. Why has Śrīnivāsa come over here, please tell me, O sage? Where was the mountain Śeṣa, the destroyer of sins situated formerly? Please tell me, why has the lake Svāmipuṣkariṇī come over here?

*Jaigīṣavya said*:

2. O fortunate one, O blessed one, hear how lord Vyaṅkaṭeśa came over here. O illustrious one, our sins are destroyed by narrating and listening to the tale.[1]

3-5. In olden days, there was an asura named Hiraṇyākṣa, the son of sage Kaśyapa and Diti. He functioned as a keeper at the second gate of the palace of Viṣṇu. But as cursed[2]

1. Such statements are common to all the Purāṇas. They show all-comprehensive and too liberal nature of the Purāṇic cult. They are hyperbolical and should not be taken literally.

2. The practice of cursing people at the slightest provocation was very popular in ancient India. (Vide *Durvāsas*: P.E.) The weapon of curse in the hands of sages was more effective than the actual weapon itself.

by Sanaka the son of Brahmā, he became a daitya[1] and began to trouble the devotees of lord Viṣṇu.

Sañjīva, known as Vijaya was a devotee of Viṣṇu. Hiraṇyākṣa the daitya began to trouble the devotees. But, as influenced by Vijaya, he thought of practising penance. Thereupon his mother Diti spoke to him.

*Diti said*:

6-8. Dear son, do not take to penance. You are just eight years old. Do not trouble me. I cannot remain, even for a moment without you. Do not practice penance if you want me to remain alive. Though he was thus accosted by his mother, he being still under the spiritual influence of Vijaya said.

*Hiraṇyākṣa said*:

9. "Dear mother, get rid of these worldly attachments. Direct your mind to the service of lord Viṣṇu.[2] The very fact that you love me as your son is the cause of your pain and pleasure.

10-11. O mother, as long as you have love for me, you will remain in trouble. O mother, you regard me as your son. I regard you as your mother. I regard the venerable sire as my father, while you regard him as your husband. O mother, all

1. Jaya and Vijaya were the two watchmen who stood at the gate of lord Viṣṇu in Vaikuṇṭha. Once, the great hermit sages Sanaka and others reached Vaikuṇṭha to visit lord Viṣṇu. Jaya and Vijaya treated the hermits without request. The hermits cursed them that they would become Dānavas. They were born to sage Kaśyapa and his consort Diti. Jaya became Hiraṇyākṣa and Vijaya Hiraṇyakaśipu. Hiraṇyākṣa was killed by Viṣṇu who took the form of a boar whereas Hiraṇyakaśipu was slain by the lord assuming the form of a man-lion. P.E., p. 81.

In the second birth they made their appearance as Rāvaṇa and Kumbhakarṇa and were killed by Rāma.

In the third birth they were born as Śiśupāla and Daṇḍavaktra and were slain by lord Kṛṣṇa.

2. The Purāṇas dedicated to Viṣṇu preach the cult of devotion. Total dedication to the lord implies complete detachment from the objects of senses. In this context the cult of devotion is held to be superior to the cult of penance. In fact, the paurāṇic cult is a replacement of old Vedic cult of sacrificial rites.

this is an appearance, not reality, for Viṣṇu alone is the creator as well as protector. This is a fact which cannot be controverted.

12. Hence, Viṣṇu alone is the real mother. The mother who gives birth is so only formally.

13. If motherhood accruing from giving birth were a principal factor, then you will also be the mother of a jar which you create. Or conversely, who will be the mother of Brahmā, the uncreated god ? Therefore, the uncreated primeval lord Viṣṇu alone is the father, he being the real creator.

14-15. If the generating parents be the principal cause, then who is the protector and preserver of the child in womb ? If the protection of the child be confined to parents then who were the protectors of Kūrma[1] and Kṛpa[2] in their sufferings ? Tell me, O mother.

16. The primeval lord Viṣṇu alone is the son because he protects against the hell *Pum*[3] which is none other than this body itself.

O mother, neither I your son nor your husband nor your parents nor brothers can ever be called your protectors. None other than Viṣṇu is the protector.

17. O mother, cut off your illusion with the weapon of knowledge and fix up your mind in Hari.[4] O mother, the devotional remembrance of the name of Hari alone can destroy sins for ever.

18. He who out of devotion remembers Viṣṇu is purified. But in this land of activity (Bhārata) it is rare to obtain a human form and rarer is the devotion for Viṣṇu.

19. Your life is wasted in vain. O mother, you should soon begin worshipping the feet of Śrīnivāsa". Having instructed the mother thus, the pious son adopted the life of an ascetic.

---

1. The turtle (Kūrma) that supported the Mandara mountain at the churning. According to Kūrma Purāṇa, lord Viṣṇu pervaded the turtle at the churning when it got under the Mandara and lifted it upon his back.

2. *Kṛpa*—One of the survivals in the Kaurava-Pāṇḍava war. Although on the side of the Kauravas, he desired the victory of the Pāṇḍavas. He was the advocate of *yato dharmastato jayaḥ*.

Or it may allude to some other person or incident not identifiable.

3. *Pum*—signifies body here identified with hell.

4. Knowledge as a means of devotion is recommended.

20. By his sincere devotion he pleased Brahmā and got the boon of immortality. Then he, the best of daityas rounded the earth in his hand and took the same to Pātāla.

21. Then Hari incarnated as boar in the country of Muṣṭas.[1] Making way through the ocean he entered Pātāla and discovered the earth.

22. Putting the earth at the tip of his teeth he lifted it up from the waters. Hiraṇyākṣa, when he saw the earth lifted up, came upon Viṣṇu but was struck at the ears and killed by Viṣṇu who established the earth in the previous fashion.

23. Viṣṇu, as a boar, set up the elephants in all quarters and settled in *Śrīmuṣṭa*. Then Viṣṇu thought to himself. "Where shall the people propitiate me in my human form? Where shall I favour them with my blessings."

24. O good girl, thus Hari thought to himself. Then from Vaikuṇṭha he came down to the earth, riding on Garuḍa and brought the mountain Śeṣa along with him.

25. Then lord Viṣṇu established the mountain Śeṣa over the region extending from Suvarṇamukharī to Śrīkṛṣṇa Veṇī.

26. He settled *Śrīśaila*[2] at the tail of the mountain, Ahobala at the middle and Śrīnivāsa at the mouth.

27. By practising even a little of penance at Ahobala, one can fulfil one's desire. The holy rivers such as Gaṅgā and others are always present here.

28-29. Whoever abides here, full of faith and devotion obtains knowledge, wealth, progeny, kingdom, whatever be his needs.

Whatever desire he entertains he obtains the fulfilment of it. Whatever is desired to be accomplished the same is accomplished there. The mountain is therefore called Cintāmaṇi.

---

1. Not identifiable.

2. *Śrī-śaila*—a lofty rock which overhangs the river Kṛṣṇā where the famous temple Mallikārjuna is situated (Arch. Surv. of S. India. R. Sewel. Vol I. 90; Arch. Surv. of W. India by J. Burgess, p. 223).

The Agnipurāṇa places Śrīparvata on the river Kāveri and says that it was dedicated to the goddess Śrī.

30-31. The mountain contains many lakes, hence it is called Puṣkarādri. It is golden in hue, hence it is named Kanakādri. It has arrived from Vaikuṇṭha,[1] so it is called Vaikuṇṭha. It contains the wealth of nectar, so it is named Vyaṅkaṭādri.

32-33. The glory of Vyaṅkaṭa mountain is indeed very great. Even lord Brahmā of four faces[2] cannot describe it. Those who propitiate the mountain every day receive immense reward. The lame are cured of their lameness, the blind are restored to their eye-sight.

34. The dumb gain speech; the deaf are restored to hearing. The barren become fertile and are blessed with sons; the poor become rich.

35. Mere devotion for this mountain can bring about these benefits. In fact, no one can realize the true nature of this mountain-lord.

36. He who understands the true nature of this mountain is blessed with pleasure. Lord Viṣṇu who knew the glory of this mountain left Vaikuṇṭha and made his abode on this mountain on the bank of Svāmipuṣkariṇī together with his consort Lakṣmī.

37. Homage to Śrīnivāsa, lord of Vyaṅkaṭa, of charming and auspicious body and the bestower of desired objects.

38. O maid, now hear the glory of Svāmipuṣkariṇī. Lord Śrīnivāsa abides in the midest of this lake.

39. Those who take bath herein attain liberation very easily and very quickly. In this holy place of pilgrimage there abide three and a half crore of Tīrthas that constitute the entire lot of holy places in the three worlds.

40. This sacred place of pilgrimage called Śrīnivāsa is visited by all gods. This is what they declare to be the abode of Śrīnivāsa.

41. The very sight of Śrīnivāsa destroys sins. At each and every visit the devotee is associated with the good.

42. Association with the good leads to knowledge, knowledge leads to liberation. But the benefit is available only to those who are initiated in the cult of Viṣṇu.

1. *Vaikuṇṭha*—a mythical place—the abode of lord Viṣṇu.
2. *Four faces of Brahmā*, See p. 1011 fn. 1.

43. Mere ablution in the Tīrthas, without initiation into the Vaiṣṇava cult, cannot bring about liberation. Those who think otherwise are asuras, condemned to live in a wretched state.

44. O maiden, in the north-west of this holy place, there dwells Vāyu always engaged in the service of the lord.

45. This is called Vāyutīrtha measuring twelve hastas, six in the west and six in the north.

46. The Vaiṣṇavas (the devotees of Viṣṇu) and their devotees too while they take bath in this Vāyutīrtha should mutter prayers thus: "May the compassionate lord Śrīnivāsa be pleased with me while I take bath here.

47. The god Rudra and other gods take bath in this Madhva-Tīrtha. Those others who desire to take bath should do likewise early in the morning before sun-rise.

48. Those who evacuate, urinate, vomit or spit or wash their anus or penis at his holy tīrtha become asuras or rākṣasas.

49-50. Those who listen to the recitation of the Bhāgavata[1] Purāṇa attain indescribable merit. Lord Hari, Keśava who abides in this Madhvatīrtha is pleased with those who repeat the eight-syllabled Mantra[2], the best and the most confidential of all mantras.

51. The gods do not know the merit that accrues to those who give Śālagrāma in charity at the Vāyutīrtha. That merit is known only to Śrīnivāsa, the lord of Vyaṅkaṭa who bestows the same upon his devotees.

52. Ablution in the pool at Vāyutīrtha without any desire of fruit is highly meritorious. It is a sheer luck if a devotee happens to hear the recitation of the Bhāgavata Purāṇa.

53-54. Highly meritorious is the gift of Śālagrāma to a Brāhmaṇa and the gift of Viṣṇu's image of the colour of Jambū fruit, possessed of two faces, wielding four wheels, with the body anointed with saffron and adorned with gold-embroidered flag, good thunderbolt and the golden seeds of barley corn.

1. Among the Vaiṣṇava Purāṇas, the Bhāgavata Purāṇa holds the prominent place.

2. *eight-syllabled mantra*: *Śrī Vyaṅkaṭeśāya namaḥ*.

55. O auspicious one, the gift of the idol of a deity is excellent. More excellent or meritorious is the gift of a cow that yields abundant milk. Similarly, excellent are the gifts of precious clothes and jewels.

56. The gift of wealth in coins that are extremely precious to the donor is the best of all gifts, they say. To gift cloth etc. which are discarded by the donor do not yield any fruitful result.

57. The gift of milk-yielding cow is most excellent. The cows giving abundant milk are rare. Moreover, the donors do not generally give excellent gifts in charity.

58. O maiden, the gift of the Bhāgavata Purāṇa at the Vāyutīrtha is most excellent, though very rare. The gift of wealth in coins too is very excellent, though this too is very rare. Discourse with the learned Vaiṣṇavas who possess the essence of knowledge is indeed rare, very rare.

59. In the north of Śrīnivāsa there is Candratīrtha where the moon shines always.

60-61. The moon worships lord Śrīnivāsa at this Tīrtha. O maiden, those who take bath here are absolved of sins such as the sin of going to bed with the wife of the preceptor.

62. He who after taking bath donates Śālagrāma while sitting in the eastern direction attains knowledge that gets him release. He who makes the gift of Dadhivāmana derives immense fruit.

63-66. The idol of dadhivāmana should have the size of barley corn. It should be round, blue in hue, slender in proportion and of pleasant aspect. It should wield a pair of wheels, five *gopuras*, bow and arrow. It should be straight and round and adorned with a garland of wild flowers. It should contain a thousand heads, a silvery dot on the right side of the forehead and an auspicious semicircular mark on the left and the full moon in the middle. Such auspicious gifts are attended by good fortune to the donor. They are very rare in the Kali age. O maiden, know that this idol is equal in merit to the idol of Lakṣmī Nārāyaṇa.

67. The gift of this idol is very rare, listening to the narrative of this idol is also rare. Listening to the real nature

of the lord, that too from the mouth of a devotee of lord Viṣṇu, is rarer still.

68. Taking bath thereat and listening to the true nature of Vāmana co-relate in equal merit.

69. Taking bath in this auspicious pool is highly meritorious. Lucky indeed is the person who takes bath at noon in this pool.

70. Greatly meritorious is the gift of an idol of Viṣṇu who had formerly assumed the form of a pig. The idol should measure in size as the Jambu fruit or should be circular as the egg of a hen.

71-72. The idol should have the size of chick-pea and a pleasant aspect too. It should have two wheels one on each side, with the middle left blank. In the middle of the forehead it should have a golden dot.

73. He should worship the idol of Bhūvarāha, give the idol to a Brāhmaṇa in charity, listen to the merits of his narrative and have a full view of the idol of Śrīvarāha and thus achieve the aim of his life.

74. By taking bath at the pool, listening to the auspicious narrative about the idol of Bhūvarāha, he shall attain worldly prosperity and then final beatitude.

75. In the north-east of Śrīnivāsa, O maiden, there is the most sacred Tīrtha of Rudra. Being stationed there, god Rudra worships Śrīnivāsa.

76-78. This Tīrtha is spread over an area of eight hastas. The devotee of lord Viṣṇu must take bath here. After taking bath concentratedly and attentively he should listen to the divine tale of lord Viṣṇu. O maiden, while staying there he should perform all activities—bathing, eating, drinking and donating gifts—for the propitiation of goddess Lakṣmī and lord Nṛsiṁha every day.

79. The idol of Lakṣmī Nṛsiṁha is of the size of a berry fruit. It is round, marked with dot, adorned with a pair of wheel on the left side. It bears two streaks of gold and some marks of fluid of blood. It is yellow, of amiable disposition and marked with the lines of the lotus, etc. You should know that it

gives prosperity to the devotee in this world and salvation hereafter.

80. O lord of birds, the gift of such an idol made of Gaṇḍikā stone is highly commendable, though it is very rare. (If unable to gift the idol) the devotee should take bath of purification, listen to the tale of Nṛsiṁha, the lord of Lakṣmī.

81. O maiden, by giving the idol of Śrīnṛsiṁha, the devotee achieves the fulfilment of his wishes.

82-83. In the midst of the north-eastern and eastern directions, there is Brahma-Tīrtha. A bath therein is highly meritorious. It accomplishes all undertakings. As the gift of Śālagrāma is highly meritorious, so is the gift of Lakṣmī Nārāyaṇa.

84-88. This idol is of the size of Udumbara. In complexion it is as white as the cow. It bears four wheels, marks of *gokhura* and *suvarṇakiṇa*. Adorned with the garlands of wild flowers and vajrapuṅkha, such an idol of Lakṣmī-Nārāyaṇa is rare to obtain, specially in the Kali age. The gift of such an idol is highly meritorious.

89-90. A devotee should take ablution at the Brahmatīrtha and listen to the tale of Lakṣmī Nārāyaṇa. He who understands the merit of Śālagrāma stone and of the idol of Lakṣmī Nārāyaṇa obtains the fruit of that knowledge equal to that of merit.

91. Indra-Tīrtha is situated to the east of Śrīnivāsa. Indra, the lord of Śacī, is stationed there to worship Śrīnivāsa.

92. One should donate the holy stone of Śālagrāma to a Brahmin well versed in the Vedas. The gift of Śālagrāma destroys all sins, even those accruing from the slaughter of a Brahmin.

93. O maiden, he who donates, at this Tīrtha, the idol of Śālagrāma to a worthy Brahmin attains a status equal to the status of the lord.

94-95. The idol of Sītārāma is twofold: The one carrying five wheels and the other possessed of six wheels. There too, the one possessed of six wheels is superior to the other. The one that carries five wheels yields double fruit.

96-97. The idol of Sītārāma is of the size of a hen's egg.

It is smooth, of blue complexion, possessed of three faces, six wheels, adorned with the pollen of lotus, streaks of gold, flag, diamond, etc.

98. The auspicious idol of Sītārāma, capable of bestowing freedom upon the devotee is indeed very rare in this Kali age.

99. O maiden, at this Indra-Tīrtha, there is a holy stone called Sītārāma. Donating gifts thereat is highly meritorious. But that is possible only to a person who has performed a great penance.

100. If a devotee is unable to donate anything in charity, he should at least hear the glorious narrative of the lord. Thereby, he can derive as much fruit as is available by the gift of Śālagrāma.

101. O maid, to the south-east of Śrīnivāsa there is a holy Tīrtha called Vahni. The god Vahni is always stationed there to offer worship to Śrīnivāsa.

102. He who takes bath at Vahnitīrtha and remembers lord Viṣṇu with devotion attains supreme knowledge that confers final release. A bath at this Tīrtha is highly meritorious.

103. As the bath at this place is highly meritorious, so is devotion highly meritorious. Similarly meritorious is the gift of Śālagrāma or Vāsudeva stone.

104. The idol of Vāsudeva is short, round, blue, auspicious, of pleasant aspect and possessed of Veṇu. The gift thereof is highly meritorious in the Kali age, O maid.

105. If a devotee is unable to gift the idol, he should at least take bath at this Tīrtha and listen to the glory of Vāsudeva Śilā. The wise declare the merit of the one at par with the merit of the other.

106. To the south of Śrīnivāsa, there is Yama Tīrtha. Lord Yama is stationed there to offer worship to the supreme lord Viṣṇu.

107. Taking bath and giving gift thereat is attended by indestructible award. The gift of Śālagrāma Śilā is what they recommend highly at this Tīrtha.

108. The gift of Paṭṭābhirāma Śilā is also meritorius. As big as the mango fruit, it has three faces.

109. It bears no wheel on the head, though otherwise it bears seven wheels. It is blue in hue, bears golden streaks, gopura, etc.

110. The idol of Paṭṭavardhana Rāma is highly meritorious and blissful. He who donates Paṭṭavardhana attains sovereignty. No doubt should be entertained on this point.

111. In the *Nairṛta Koṇa*, there is a Nairṛta tīrtha. God Nirṛti is stationed to worship lord Śrīnivāsa.

112. A devotee should take bath thereat—an act which absolves him from rebirth.

113. He who donates the idol of Puruṣottama in the form of Śālagrāma stone attains the supreme position.

114. The idol of Puruṣottama is of the size of Audumbara fruit auspicious and pleasant in appearance. It carries a pair of wheel beside the head-wheel. It has a golden dot, a diamond and a goad.

115. The gift of the idol is highly meritorious and pleasing to Śrīnivāsa. If it is not possible to make gift of that idol, O maid, he should listen to its traits. (One is on par in merit with the other).

116. In the midst of southern and south-west corner is situated Śeṣa-tīrtha. If a devotee takes bath here and donates the idol of Śeṣa to a Brahmin he goes to the highest regions whence there is no return to this earth.

117-118. The idol of Śeṣa is of the Udumbara fruit, circular as the ear-ornament, with the face resembling that of the serpent chief Śeṣa, carrying a pair of wheels with a fruit in one of the wheels. The idol has a faint colour though the form is quite distinct.

119. The idol of Śeṣa is twofold: awakened and asleep.

120. The awakened form is the one with rising hoods which number seven lacs. The sleeping form is rare to behold. It is one that bestows fortune in this world and liberation hereafter.

121-122. If the idol carries nine to twenty wheels it is called Ananta. It confers endless fruits to the worshipper. If it carries more than twenty wheels it is called *Viśvambhara*.

123. The gift of an idol of Śeṣa with saffron, wheels, and other traits is highly meritorious, though the idol with such traits is very rare in the Kali age.

124. If he is unable to gift the idol, he should take bath in the Śeṣatīrtha and listen to the traits of the lord with a clear mind. He too attains the highest position.

125. O lucky one, beyond the Śeṣatīrtha, there lies a Varuṇa Tīrtha. The god Varuṇa is stationed there to worship the lord.

126. He should take bath at this Tīrtha and donate the gift of Śiśumāra, Matsya or Trivikrama, if he desires prosperity.

127-128. The idol of Matsya is of the form of Jambū fruit. It is slender in tail, adorned with dot, with three wheels on the face and a single wheel on the tail. It bears the mark of Śrīvatsa and a garland of flowers. The idol of Śiṁśumāra has the symbol of wheel below the tail.

129. The idol of Trivikrama bears a wheel on the face. (If he is unable to gift these idols) he should listen to their traits and the fruit of gifting them at the excellent Varuṇa Tīrtha. He goes to Viṣṇu's region where he rejoices in the company of the gods.

130. At the place where the above idols are stationed, Gaṅgā, the best of the sacred rivers, is indeed present there.

131. A bath at the Svāmī Puṣkariṇī is highly meritorious and a bath at the sacred pools in the area of Svāmī Puṣkariṇī is still more highly meritorious.

132. The donation of Śālagrāma stone on the bank of the lake Svāmī Puṣkariṇī is highly meritorious. The gift of one's daughter (in marriage to a bride-groom) is still more meritorious.

133. Meritorious is the gift of a Kapilā cow; meritorious is the gift of eatables.

134. O maid, you should take bath in the prescribed way in the Svāmī Puṣkariṇī lake and other sacred pools and donate a bed to a worthy Brahmin.

135. Thus addressed by the sage Jaigīṣavya, the maid took bath in the Svāmī Puṣkariṇī lake and observed fast. She took

bath at other holy places too. She offered gifts to the Brāhmaṇas and halted there for twentyone days.

136. He who hears the glory of Svāmī Puṣkariṇī becomes highly devoted to lord Śrīnivāsa who is identical with the universe.

## CHAPTER TWENTYSEVEN

### *Visit to places of pilgrimage*

*Lord Kṛṣṇa said*:

1. Desirous of taking bath the maid went to the Nandā river[1] that wards off sins. She asked the Brāhmaṇa preceptor there.

2-3. Revered preceptor, what is the name of this river. What rite shall I perform here. Thus addressed, Jaigīṣavya, the Brāhmaṇa preceptor, spoke to her in reply.

*Jaigiṣavya said*:

O good one, listen. I shall tell you the glory of this river—the glory which destroys sins altogether.

4. O fortunate one, this river is the destroyer of sins. Multitudes of sins, including the Brahmin-slaughter[1] are destroyed by taking bath in this river. Those who take bath here can perceive its glory directly.

5. The sinners, when they plunge into the river perceive the waters as dark. They should continue taking bath so long as the waters do not look bright to them.

6. Until the waters become bright, the sins are not wiped off. When the waters become bright, one should know for certain that their sins are wiped off.

1. This river is separate from Nandā or Aparanandā of the North. The maid was visiting the sacred places in the south. The identification of Nandā in the text with Nandā or Aparanandā of the North does not suit the context.

7. O wide-eyed one, such-like glory of this river is perceptible on this earth even in this Kali age.

One should take bath in this river and bestow valuable gifts on the deserving. One attains knowledge thereby and goes to the world of Viṣṇu.

8-9. By taking bath in this river, the moon[1] was released from the sin of copulating with his preceptor's wife, Indra[2] was released from the sin of incest with Ahalya, Śukra from the sin of drinking wine, Bali from the sin of stealing gold, Rudra from the sin of Brāhmaṇa-slaughter,[3] Nāga from the sin of taking back what was given in charity, Balarāma from the sin of slaying Sūta.[4]

10. There has not been nor shall ever be a place of pilgrimage equal to it in merit. O blessed one, by taking bath herein make your life fruitful.

11-18. Together with the sage Jaigīṣavya and her father, the maid took bath in the river in the prescribed manner and emerged out of waters. She repeated the sacred mantra[5] of Vyaṅkaṭeśa and the Puruṣa hymn[6] as long as she remained

1. Tārā was the wife of Bṛhaspati. She doted on Candramas (the moon) with whom she eloped secretly. Budha was born to Candra by Tārā. After some time Devas intervened and Tārā was restored to Bṛhaspati.

2. Once Indra entered the Āśrama of Sage Gautma in the guise of the sage when the latter was out for bathing. Indra took bed with Ahalyā, the wife of Gautama. But before he could get out Gautama came to the Āśrama. Enraged at what he saw he cursed them both. Ahalyā was turned into stone and Indra lost his testicles.

3. *Brahma-hatyā* is one of the five major sins which entail severe penance for expiation (See Manu). There cannot be an easier way for the atonement of this sin than what is advocated here.

4. Sūta was beheaded at Kurukṣetra by Balabhadra when he was reciting the Purāṇas to the sages in the Naimiṣa forest.

"At the forest of Naimiṣa, Balabhadra saw Sūta telling Purāṇic stories to the sages assembled there before him. Sūta did not rise up when he saw Balarāma and the latter moved to anger very soon cut off the head of the Sūta. Later, to remedy the sin of killing Sūta Balarāma visited all the sacred places in Bhārata". P.E. p. 774

5. *Mantra of Vyaṅkaṭeśa*:

*Om Vyaṅkaṭeśāya namaḥ*

Salutations to the lord of Vyaṅkaṭa

6. *RV*. X. 90.

in the waters. She propitiated the Brahmins, with gifts of cloth, money and ornaments. Then she proceeded to Kumārī Tīrtha[1] and took bath. She dressed up herself and stepped on forward journey. She came across the Virajā river[2] and asked the preceptor Jaigīṣavya. O best of brahmins, what is the name of this sacred river. What rite shall I perform here.

Thus asked, Jaigīṣavya, who felt compassion for her said: "O maid, this river, called Gaṅgā, flows under the earth. Hence, the sages declare her as *antaragaṅgā*. O maid, the water of this river is pleasing to Śrīnivāsa. One who takes bath here attains the highest place". On hearing the glory of the sacred river the girl took bath in the most purifying waters.

19-20. She offered gifts to the Brāhmaṇas and repeated the sacred mantra. She returned to Śrīnivāsa the lord of Veṅkaṭa and circumambulated him with devotion. She propitiated the Brāhmaṇas with fragrance, ornaments and cloth.

21. Next morning, she went to Svāmipuṣkariṇī and took bath there. She then went to the river Tumburu[3] and asked the preceptor again. "Sir, please tell me what is the name of this river."

*Jaigīṣavya said*:

22-23. This charming river is called Tumburu. Once upon a time, the sages Nārada[4] and Tumburu[5] practised penance here, when lord Viṣṇu appeared and showered blessings on them.

24. He who takes bath in this river attains the highest place. But it is not open to all to have a bath here.

1. *Kumārī tīrtha*—a place of pilgrimage. Mbh (Bhīṣma Parva, Ch. 9. V. 36) speaks of Kumārī river in ancient India.

2. *Virajā* (a river)—not identifiable

3. Tumburu (here a river, not identifiable, not the sage).

4. *Nārada*, a sage expert in music. Purāṇas record accounts of his various births. For details, see *P.E.*, pp. 526 ff.

5. *Tumburu*—son of Kaśyapa and Pradhā he was the best musician among the Gandharvas. Of the sons of Kaśyapa, the four Gandharva sons —Tumburu, Bāhu, Hāhā and Hūhu were noted for their sweet and pleasant conversation.

25-27. A few privileged persons who have performed hard penance can have a plunge into this holy river. She took bath, drank waters, offered gifts and returned to Śrīnivāsa. She worshipped the god, propitiated the Brāhmaṇas and lighted the earthen lamps on the banks of the Svāmī lake. She placed the earthen lamps in a row on the steps of the lake. Thus, she propitiated the great lord Śrīnivāsa, the preceptor of the universe.

28. Next day she reached the holy place of pilgrimage, sacred to Indra on the peak of the mountain Kapila.[1]

29. She took bath in the pool and bathed the holy idol of lord Śrīnivāsa with the sacred waters of the lake Viṣvaksena which is purifying and which destroys all sins.

30. She mounted the summit and saw the holy places of pañcāyudhas and bathed there.

31-33. There, at the place, difficult to ascend she saw a fire-pit. High upon a place, she saw Brahma-tīrtha which releases one from the sin of *Brahma-hatyā* (slaughter of a Brāhmaṇa). Higher still, she reached the holy place of seven sages. These sacred places impart ten per cent additional gain in merit in their serial order. Who can describe the glory of these sacred places?

34-36. The maid practised penance at these holy places. She continued the practice till I descended on earth. She gave up her body by way of yoga and was born in the house of Jāmbavat.[2] She was called Jāmbavatī. Her father Jāmbavat gave her in marriage to me. I married her and gave her a rank next to Rukmiṇī. Who else than myself can describe the glory of Mount Veṅkaṭa.

37. Lakṣmī offers Naivedya to the lord of Veṅkaṭa. Brahmā performs worship regularly every day. This is what Śāstras have declared.

38. One should not mock at the people who are given to the eating of Naivedya. For one's own welfare, one shall partake of Naivedya. One shall not hesitate in accepting Naivedya. Otherwise one falls in hell.

1. *Kapila* (a mountain)—not identifiable

2. *Jāmbavat*—a forest king gave his daughter Jāmbavatī in marriage to Śrīkṛṣṇa. As a result of their union their first son Sāmba was born.

39. There has been no god higher than Śrīnivāsa nor there shall ever be. One should cook one's food in ghee, offer a portion to Śrīnivāsa and partake of the rest himself.

40. This secret of secrets I have declared to you, O lord of birds. This should not be divulged to any, since it is very confidential. O lord, now I shall tell you the rest of the story in continuation.

## CHAPTER TWENTYEIGHT

*Anecdotes of the glory of Viṣṇu*

1. Pārvatī, in her previous birth, was the daughter of Dakṣa. (known as Satī) she was married to Rudra (lord Śiva). But she gave up her life by throwing herself in the sacrifice of Dakṣa. She was born of Menakā and Himavat, the lord of the mountains.

2. Pārvatī became the consort of Rudra. That Vāruṇī, the wife of Śeṣa, became the wife of Balabhadra in her second birth as Revatī.[1]

3. Her second form was pervaded by Śrī (Lakṣmī) as a cloud is pervaded by water.

4. Then Vāruṇī, the wife of Śeṣa, practised penance in order to please Lakṣmī. Lakṣmī being pleased spoke to Vāruṇī, the consort of Śeṣa.

5-6. "When Rāma (Balarāma) constituted of a part of Viṣṇu will be born as the son of Rohiṇī[2], pervaded by me

1. *Revatī*—wife of Balabhadra. Revata, the son of Ānarta, the grandson of King Śaryāti was ruling over the island Kuśasthalī. Hundred sons beginning with Kukudman were born to him. As the youngest of all, a daughter named Revatī was born. At the instruction of Brahmā, Revatī was given in marriage to Balabhadra.

2. *Rohiṇī*—Vasudeva had two wives Devakī and Rohiṇī. Śrīkṛṣṇa was born of Devakī and Balabhadra of Rohiṇī. In her former birth she was Surasā, the wife of Prajāpati Kaśyapa, while the latter was born as Vasudeva.

you will be born as Śrī to be united with Balabhadra. Do not be worried over this. So saying Lakṣmī went to the region of Viṣṇu. Being a part of Lakṣmī she obtained the name Lakṣmī.

7. When Śeṣa, the lord of serpents, lifts up the earth on his hoods, the lord Viṣṇu is pleased to have copulation with her.

8. Revatī, the daughter of Raivata became the wife of Balabhadra along with Vāruṇī and Sauparṇā. The three out of the six are twice inferior to the wives of Viṣṇu and ten times inferior to Rudra, Śeṣa and others.

*Garuḍa said*:

9. Vāruṇī was born as the daughter of Revata who became the wife of Balabhadra, (the brother of lord Kṛṣṇa). Vāruṇī, the wife of Śeṣa has three forms.

10. Pārvatī, the wife of Rudra has two forms: Nīlā and Jāmbavatī are at par with Śeṣa. This is what I hear.

11. Please tell me the reason thereof, O lord. You have also said that Rudra is superior to Umā in several qualities. Please let me know your conclusive opinion on this point.

12-13. (I have also heard that) Revatī is pervaded by Śrī. She is Vāruṇī, the wife of Śeṣa. The three—Revatī, Suparṇā and Pārvatī are superior to Śeṣa. O slayer of Madhu, this too I have heard in some quarters. O lord of good vows, tell me the reason thereof. I am your disciple.

*Lord Kṛṣṇa said*:

14-15. O lord of birds, to express the mutual superiority, inferiority or equality of Jāmbavatī and others, I have used the term 'hundred per cent superior, hundred per cent inferior.'

16. O lord of birds, as I tell you, you should know it accordingly. O the noblest son of Kaśyapa, now I shall tell you the lineage of Indra.

17-18. Among the fourteen Indras, the seventh was called

Purandara. The body of Vṛtra[1] and those of his associates were called Pura. Because he cleft their bodies with Vajra, Indra was called Purandara. Among the fourteen Indras Mantradyumna is the sixth.

19. Because he explained the eight Vedic mantras and shed light on their meaning he was called Mantradyumna.

20-21. Arjuna, the son of Kuntī was the incarnation of Mantradyumna (Indra), Viṣṇu, and Ananta. Among the four, Vāyu was prominent in Arjuna.

22-23. The monkey lord Bāli is also called Purandara. King Gādhi of the lunar race was also the incarnation of Mantradyumna. He was the father of Viśvāmitra.

24. The Vedic mantras are called gāḥ. Since he understood them by his sharp intellect he was called Gādhi. He incarnated on earth for preserving the Vedas.

25. Vikukṣi, the son of Ikṣvāku was the incarnation of Indra. He incarnated on earth for propitiating Hari. Hari was known as Vikukṣi, for he realized Hari in his heart.

26-27. Kuśa,[2] the son of Rāma Dāśarathi was also Indra. Since he was created by sage Vālmīki by means of Kuśa grass he was named Kuśa, the son of Sītā.

28. Indradyumna, Purandara, Gādhi, Bāli, Arjuna, Vikukṣi and Kuśa—these seven are Indras.

29. Pradyumna, the son of Kṛṣṇa was the incarnation of Kāma (the cupid). He was called Pradyumna because he possessed excellent brilliance.

30. Bharata, the younger brother of Rāma was also the incarnation of cupid. He was called Bharata because he travelled on the footprints of king Bharata.

1. *Vṛtra*—an asura. According to one version he was created by Kaśyapa from fire to slay Indra. According to another version it was Prajāpati Tvaṣṭṛ who created him to kill Indra. But he was killed by Indra with deception.

2. *Kuśa*. According to Uttararāmāyaṇa and Kathāsaritsāgara (*Alaṅkāravatī Lambaka* Taraṅga I) a son called Lava was born to Sītā while she was living in the Āśrama of Vālmīki. One day Sītā took Lava to the stream to bathe him. Vālmīki who did not know about this was upset not to see the child in the Āśrama. He feared that he might have been eaten up by some animal and fearing that Sītā might die when she missed the child he created a child with Kuśa grass and laid it where Lava was lying before.

31-33. Kāma, the presiding deity of the disc, was born as Sudarśana. He was the son of Kṛṣṇa and Jāmbavatī. Sāmba the son of lord Kṛṣṇa was also the incarnation of Kāma. Skanda, the son of Rudra was also Kāma. Since he overcame the enemies he is called Skanda. Sanatkumāra, the son of Brahmā, O lord of birds, is the incarnation of Kāma.

34. Sudarśana, Pradyumna, Bharata, Sāmba, Sanatkumāra, and Skanda these six are the incarnations of Kāma (cupid).

35. Indra and Kāma are inferior to Umā, etc., by ten per cent. Between the two Kāma is inferior to Indra.

36. Prāṇa (vital airs) is called ahaṁkāra; it is a part of Garutmat. It is inferior to Kāma and Indra by ten per cent.

37. I shall now tell you about the successors of Kāma, O lord of birds, hear attentively; the knowledge thereof leads to liberation from sins and effects the final release.

38. Aniruddha, the son of Pradyumna the Kāma incarnate, was born to attend upon lord Kṛṣṇa. The younger brother of Rāma was called Śatrughna. He was so-called because he smote his enemies.

39-40. Aniruddha was born of Pradyumna the son of Śrīkṛṣṇa. Aniruddha was pervaded by the two, out of the three forms of Saṅkarṣaṇa.

41. Rati,[1] the wife of Kāma consists of two forms. Rukmavatī, the daughter of Rukma was the wife of Kāma.

42. By virtue of excessive brilliance she was called Rukmavatī. Lakṣaṇā, the daughter of Duryodhana was Rati incarnate.

43. Kāṣṭhā, the wife of Sāmba, was called Lakṣaṇā, for though born of wicked parents she possessed good qualities. Rati, the wife of Kāma had two forms: one as the wife of Kāma and the other as the wife of Sāmba.

44. Svāyambhuva Manu, at par with Bṛhaspati the preceptor of Devas, was the first son of the creator. He was born to propitiate lord Viṣṇu. He formulated laws of the state.

45. Bṛhaspati, the preceptor of gods had three forms. O

1. *Rati*, daughter of Dakṣa Prajāpati who gave her to Kāma to be his wife.

lord of birds. When Rāma incarnated on earth he was born as Bharata. As such he was pervaded by Brahmā.

46. He took monkeys, the incarnations of Devas, across the ocean of life and death. He narrated the mighty exploits of lord Rāma. He was known as Nāra who incarnated to become absorbed in Rāma.

47. When lord Kṛṣṇa incarnated on earth, Bṛhaspati, the preceptor of gods, incarnated as Droṇa. He was pervaded by the creator. As Bṛhaspati was born of Droṇa[1] he was called Droṇa.

48. Bṛhaspati incarnated as Uddhava. He was pervaded by wind god in order to help the lord to relieve the earth of its burden and mankind of their suffering.

49. As lord Hari is excellent among all, he obtained the name Budha. He became the friend of lord Kṛṣṇa. The wise one was worshipped by all people.

50. From the right thumb of Brahmā was born Dakṣa.[2] To him was born Lakṣmī who became the wife of lord Viṣṇu Since he, the Patriarch, gave birth to sons he was called Dakṣa.

51. Know that Śacī is the wife of Indra. Listen to her incarnations. When Rāma descended on earth she was born as Tārā. She became the wife of Bāli and was called Śacī.

52-54. When Rāma killed Bāli, she became the wife of Sugrīva. Thus she was a sinner. Hence, she could not go to heaven.

She continued moving in the ether till when the lord incarnated as Kṛṣṇa on earth. She was born as Tārā and became the wife of Vijaya. She was known as Piśaṅgadā. She wedded Pāṇḍava Arjuna to whom she bore a son Babhrūvāhana when Arjuna left her company. Tārā and Citrāṅgadā are the incarnations of Śacī.

1. Droṇa, son of Bharadvāja and Ghṛtācī—a celestial maid. Once Bhāradvāja saw the bright and beautiful face of Ghṛtācī. He had seminal discharge. The discharged semen was deposited in a Droṇa (trough). A child was born from that and he was named Droṇa and brought up in the hermitage.

2. Vide p. 999. fn. 2.

55. Pulomajā was the wife of Mantradyumna. Kāśikā was the wife of Gādhirāja. Sumati was the wife of Vikukṣi. Kāntimatī was the wife of Kuśa. These seven are inferior to Śacī.

56. Śacī, Rati, Aniruddha, Manu, Dakṣa, Bṛhaspati—these six are equal to each other. These are inferior to ahaṁkāra by ten per cent.

57. Pravaha (wind) is the son of principal Vāyu. He, the strong one, is the strongest among Vāyus. He is the lord of all directions.

58. This Vāyu breathes through nostrils. It is material and uniform in nature. It is also called Ativāha as it is resorted to by those who desire liberation. It is inferior to Dakṣa and others by five per cent.

*Garuḍa said*:

59. O lord, please tell me how he obtained the epithet Pravaha. What is the significance of the name.

60. Thus addressed by Garuḍa, lord Kṛṣṇa, the son of Devakī—was highly pleased. He appreciated Garuḍa and spoke in reply.

*Lord Kṛṣṇa said*:

61. O best of birds, as he ever takes the devotees of Hari across the ocean of existence, he is called Pravaha.

62-63. Viṣṇu is the best of all gods. Brahmā and the rest are dependent on him. Whatever I state is the truth.

I take hold of an infuriated serpent. If all what I have stated proves to be untrue then let the lord of snakes sting me[1].

So saying, he caught hold of an infuriated serpent but the serpent did not sting him.

64-65. Because he held the serpent by hand, O lord of birds, the son of Vāyu got the designation 'Pravaha'.

Those who do not worship the idol of Viṣṇu but worship

---

1. This and the following statements reveal the sectarian character of this Purāṇa. They are indeed very peculiar in content.

the idols of inferior gods or goddesses—Reṇukā[1], etc., of the form of Daityas, purposeless is their worship of Viṣṇu as well as of the manes. This is true, very true, I say. If all what I have said is proved to be false and untrue, then let the lord of serpents sting me mortally.

66. He who performs śrāddhas to the manes without offering gifts to Viṣṇu, that sinner goes to hell. What I say is indeed true.

67. Neither Lakṣmī is sovereign nor Brahmā nor Vāyu nor Śiva nor Pārvatī nor Śacī the daughter of Puloman and the wife of Indra.

68. The primeval being Viṣṇu alone is real. I declare this truth by my uplifted arms. If all this proves to be false then let the lord of snakes sting me.

69-70. The supreme soul is real, so is the personal soul. The difference between the two is real, so also between the animate and the inanimate, similarly between the inanimate and the lord. The difference between one soul and the other is also real. If all this is proved to be false then let the lord of snakes sting me mortally.

71. So saying, he caught hold of the infuriated snake but the snake did not sting him at all. By catching hold of the infuriated snake, this son of Vāyu obtained the designation Pravaha.

72. Accepting dual nature of the lord, you should accept the two as real. He who disregards this maxim, remains a sinner throughout life. Though he may be taking plunge in the holy rivers daily without fail, he does not obtain release.

73. By accepting duality as a matter of fact, one feels quite happy. If all this is proved to be false then let the lord of serpents sting me mortally.

*Garuḍa said*:

74. O supreme god, please tell me what duality is, of what nature? What is the source of this concept? How shall a person forsake duality. What bliss is derivable from renunciation

1. *Reṇukā*—a goddess of low status. She is not identifiable with Reṇukā, the wife of Jamadagni father of Paraśurāma.

*Lord Kṛṣṇa said*:

75. In this body two organs are the strongest of all. They are two ears and two eyes. The two are interrelated. O lord of birds, I shall tell you the real nature of the two.

76. Ears are prone to hearing gossips and enjoying them with pleasure. They are naturally averse to hearing the ambrosial tale of lord Viṣṇu. They have twofold nature: dullness and control.

77. Eyes are prone to gaze at men and women. Excessive doting takes away sleep. They are averse to seeing the devotees and their worship of the lord.

78. Even the stupid person is aware of their dual nature. He rather accepts indulgence as a matter of course. In his stupidity he takes delight in entering his penis in the vagina of any female.

79. Neither men and women nor ascetics have any dread or shame in this respect. Men can copulate even with their sisters, that too at day time, just as the priests do with the women at the soma sacrifice.

80-82. This is the nature of the tongue that it eats what is not to be eaten, that it eats without offering it to the lord. This is the nature of the tongue to eat, lick or drink all that is not worthy to be eaten, licked or drunk, whether received as a gift or otherwise. The stupid person does not understand the true nature of the sense-organs, accepts the one and forsakes the other. If he acts otherwise his bath at the sacred place of pilgrimage (*tirthas*) becomes fruit-less. O lord of birds, be pleased to know what is the essence of my statement.

83-84. A person who bathes at the holy places should note the differing nature of the two. If without understanding the true nature of the two mistresses, the ignorant fool accepts the one and abandons the other his ablution, etc. are rendered fruitless. He attains neither prosperity here nor liberation hereafter. If all what I have said is proved to be false then let that lord of snakes sting me.

85. Intellect is the wife of Puruṣa. She has twofold nature O lord of birds. One is wicked; the other is pious. Of the two the younger one is wicked, the elder one is pious.

86. Through the younger one, the soul succumbs to destruction. Through the elder one he attains position. I shall now tell you about the nature of the younger. Listen and after listening try to abandon her.

87. The younger one encourages the soul (her husband) to indulge in activities for the fulfilment of worldly desires. She disregards the sanctity of the Brāhmaṇas, of lord Viṣṇu and his narratives, of sacrifices, cows, the holy fig tree, of bath and purity. She misdirects to worship their stupid husbands and goddess Reṇukā and waive lights to Māyādevī.

88-91. She encourages the stupid and ignorant husband to worship Bhairava and others and to put on yellow marks of turmeric powder on the forehead, to worship goddess Jyeṣṭhā on the eighth day of Jyeṣṭha, to put on sacred thread round the neck with devotion, to worship god Marigandhī on the Marigandhi aṣṭamī, to raise a column of earthen lamps on the auspicious day before Mahālakṣmī (Supreme Nature) and Ādyālakṣmī (Primordial Nature) to put on Lakṣmī thread on the neck with a temptation that thereby he will attain riches.

92-93. On the day when they change old girdles for the new ones she encourages them to give up girdles and put on chains. She encourages them to propitiate the women of fashion, to worship gods and goddesses with scents, flowers and incense and to waive lights from the vessels of brass, spread leaves of Neem on the ground, pay homage and seek forgiveness for their past misdeeds.

94. She encourages men to worship goddess Mahādevī and forbids them feed the pious devotees of lord Viṣṇu. She warns her husband (the soul) against feeding the Vaiṣṇavas and threatens him with the dire consequences of total destruction and addresses him thus.

95. O husband, now put a vessel of bamboo wood on the left hand and an earthen lamp on the right and move about for begging food at the five neighbouring houses, casting your sense of shame aside.

96-97. At first, prepare food of six varieties, eat the same without letting the people know. Distribute the residue among your womanfolk, asking them to put their hand on the sacred

book and proclaim, 'O save us'. O husband, worship a good sword together with the devotees.

98. Make a barking sound together with them. Keep always in your possession the powder of orpiment. Worship Bhīmasena with five ambrosial articles.

99. Make a present of silver-girdle to lord Bhīmadeva and make a row of earthen lamps in front of the idol of the lord, feed the best of his devotees with devotion and make a thundering sound 'Bhīma, Bhīma' at the top of your voice.

100. Propitiate the best of the devotees of Bhīma with garments, wine and meat. Worship Mahādeva in a proper way with the mantras of Mahārudra and Atirudra.

101. Worship even those devotees of lord Śiva who though expert in the knowledge of Śaiva scriptures belong to the Śūdra class.

102. Prepare vegetable dishes of different variety and propitiate the goddess Śākambharī with devotion and interest. Decorate her idol and praise her traits. Fix up your mind on the creator Brahmā and eyes full of devotion at his idol and offer worship.

103. Worship the best of his devotees, pay homage at his feet, and bow your head to him. On the fifth day of each fortnight of the month, make an earthen idol of lord Śeṣa and worship him with milk, fried rice grains and such-like other articles used in worship.

104. Wear a nāga-pāśa around your neck; eat whatever is left of the food that has been offered to the deity. Make an offering of foodstuff on each fourth day of the two fortnights of every month.

105. By these instructions, O lord of birds, the wicked intellect vitiates her husband, the soul. As he associates with her he, the husband in the form of the soul, is stung by her.

106. Therefore, do not associate with her. Resorting to sacrifice make your life a complete success.

The second wife, the noble intellect, encourages the husband in the following way:

107. O my lord, do not propitiate any god or goddess except lord Viṣṇu. Let not that (deceitful) Reṇukā attend on

you. If lord Hari, of unmanifest form is unable to protect you who else can do the same.

108. If you propitiate her who is deceitful and an a-vedic deity, always inimical to you (though outwardly pleasing), you will by that very act contract diseases such as leprosy, fistula, etc., and you will go to hell. This, your bad wife, will not help you at all. Hence, O lord, do not follow upon the bad advice of that wretched lady.

109. O lord, propitiate the brāhmaṇas, the devotees of Viṣṇu, who alone can help you to cross the ocean of suffering in this world. Therefore give up the worship of gods or goddesses (other than Viṣṇu). Is there any gain in propitiating illusion.

110. O my lord, if on the eighth day of each fortnight of the month of Jyeṣṭha, you worship Alakṣmī taking her for Lakṣmī and wear the sacred thread round your neck as an insignia of devotion you will suffer an immense lot of trouble.

111. When the emissaries of Yama tie you up with nooses and whip you severely, then Alakṣmī (whom you propitiated during your life-time) will not be present there to help you. Hence, O lord, abandon your contact with Alakṣmī and seek shelter at the feet of lord Hari.

112-113. O ignorant lord, do always resort to Vāyu-tattva and not to Skanda-tattva. Eat fresh butter and not the one that has been left as refuge after god Skanda has partaken of his share. Wearing the thread of protection around your neck, do not suffer any more in this world.

114. When the emissaries of Yama tie you with their nooses and beat you with whips, lord Skanda will not be present there to help you. O lord, give him up and seek the shelter of Lord Hari's feet.

115-116. O husband, you raised a pillar of earthen lamps for propitiating the lord and wore a holy thread around your neck for your protection. But when the emissaries of Yama tie you with their noose and whip you severely, the pillar of light and the holy thread will not be there to render help. Take resort at the feet of Viṣṇu, therefore.

117-119. On the day of your marriage, you wore a fresh girdle, waived lights put in the vessel of brass. You made a peculiar sound to propitiate your family god Śiva. Chewing betel in the mouth you danced before the lord. But when after death, the emissaries of Yama tie you with their noose, your family god will not be there to help you. Where has he run away, tell me, O lord.

120-121. You propitiated your family goddess, by gifting your ear ornaments or in the absence of ornaments with the hair of your body. But when the fierce emissaries of Yama beat you with iron pestles or mace, your family goddess will not be there to help you. Riding on a donkey she would have fled away long before.

122-123. You held a vessel of bambo wood by your left hand and an earthen lamp by your right and begged O stupid person from door to door when you had a facility of a settled life at home. When after death, the emissaries of Yama beat you severely and put you on the fire of thousands of earthern lamps that snub-nosed Reṇukā will not be there to offer protection. Where would she have fled away, tell me, O lord.

124. That lifeless object, the sword you worshipped with devotion as a devotee would worship the idol. You barked like a dog. You discarded home when you had the facility of a settled life.

125. When after death, the emissaries of Yama beat you up and you cried, then where did your family deity run away leaving you, the best of his devotees, all alone.

126. You worshipped the idol of Bhīmasena adorned with five jewels. You offered sweet dishes, loin cloth, etc., to the devotees. O silly one, you wandered when you had the facility of a settled life at home.

127. When the emissaries of Yama beat you on the way to Yama's region, where did the deity Bhīma run away leaving you all alone? O ignorant one, take shelter at the feet of lord Viṣṇu, O ignorant one.

128. You offered worship to lord Śiva, repeating the name *Hara* which means the remover of all suffering. When you had the facility of a settled life at home, you wandered. When

your house was on fire, where did your lord Hara fly away (tell me, O lord).

129. At the festival of goddess Śākambharī, you worshipped Śākambharī. Where did Śākambharī fly away, when the emissaries of Yama beat you severely.

130. With concentrated devotion you worshipped Brahmā and wearing a piece of cloth received in gift when you had the facility of a settled life at home. When after death the emmissaries of Yama beat you with axes of sharp edge where did that Kulāladeva of bright teeth and shining eyes fly away leaving you, a true devotee, in wretched plight. Kulāladeva cannot be traced by any.

131. On the fifth day of each fortnight you worshipped the earthen idol of Śeṣa with devotion. You wandered when you had the facility of a settled life at home. When after death, the emmissaries of Yama tied you with a serpent noose, then where did Nāgarāja run away leaving you, the best of his devotees, all alone. Tell me, that.

132-33. You worshipped Vināyaka with the tiny shoots of Dūrvā grass or with the fivefold variety of dishes. But when after death you were beaten up with the heated rods of iron by the emissaries of Yama, where did lord Vināyaka fly away leaving his single tusk behind. Tell me, O lord.

134. You worshipped Viṣṭādevī (the goddess of faeces) with devotion on the occasion of marriage. You wandered when you had the facility of a settled life at home. When after death the emissaries of Yama tied you with a noose and beat you on the way to Yama's region where did the goddess of faeces fly away leaving you, a sincere devotee, all alone.

135. At the wedding ceremony you went to a washerman's house, begged for the auspicious thread which you put on the earthen jar and worshipped.

136. When after death the emissaries of Yama put the holy thread in your very mouth and beat you up, then where did the goddess Stambha-sūtrā run away. Tell me, O lord.

137. At the wedding ceremony you worshipped Goddess Caūlā who fulfils the wishes of his devotees. You carried her in the winnowing basket to the bank of a river and propitiated her

together with the devotees. You wandered when you had the facility of a settled life at home.

138. When after death the emissaries of Yama tied you with the noose and beat you on the way to Yama, where did goddess Caūlā fly away. O stupid one, take shelter at the feet of lord Viṣṇu.

139. When your son was suffering from fever you worshipped Brahmadeva at home with incense, earthern lamps, flowers and tasty dishes. You accepted Brahmadeva as your family deity.

140. And when after death the emissaries of Yama tied you with a noose and beat you with the cane, where did Brahmadeva run away. O silly one, take shelter at the feet of lord Viṣṇu.

141. You worshipped Bṛhatī for obtaining offspring and kept the fruit of Bṛhatī hanging around your neck. You wandered when you had the facility of a settled life at home.

142. When after death, the emissaries of Yama tied you with the noose and pricked you with the thorns of Bṛhatī, O ignorant one, then where did Bṛhatī run away. Tell me that.

143. O ignorant one, take shelter at the feet of supreme lord Nārāyaṇa, one who takes you across all sufferings. Do not worship the minor deities and do not hear their wasteful tales.

144. Put all minor deities together in a tiny basket and throw them off at a distant place. Put aside those customs of your family that are likely to occasion your fall into terrible hells.

145. O ignorant one, purge your soul by reciting the eight mantras (of purification) at this holy sight. Cast off all emblems of stupidity that have entered your heart and adorn your self with the emblems of lord Viṣṇu.

146. You are ignorant from the very beginning (and have remained as such to this very day). Listen to the tale of Viṣṇu. You have wasted your life being led by vicious ideas. You should know that the association with the pious devotees of lord Viṣṇu is difficult to achieve. Rarer is the knowledge of Reality—straight and simple.

147. Think of Viṣṇu as your preceptor and the support of your existence. O ignorant one, throw off your wicked ideas. Resort to me, for I generate noble ideas in you.

148. "Having obtained me as your noble preceptor, evolve feelings of detachment from your kith and kin. Know that knowledge of Reality leads to liberation. The grace of Viṣṇu and her consort Lakṣmī can alone take you across the ocean of life."

149. With this thought in mind I addressed the best of my devotees thus. Hence I got the designation *Pravaha*, O lord of birds. Now hear what is relevant to the context.

## CHAPTER TWENTYNINE

*On unfolding the mystery and secret of Reality*

1. O best and noblest of birds, I shall now tell you the narrative as sequel to Pravaha, hear attentively. At the beginning of creation Dharma was born of the body of Brahmā.

2. He came to be known as Dharma because he sustained the noble by gentle treatment. He became the son of the solar deity and attained the designation of Yama.[1]

Since he admonished the sinners the learned call him Yama.

*Lord Kṛṣṇa said* :

3-4. After Prahlāda came Gaṅgā who became the wife of Varuṇa. She was inferior to Prahlāda. She was superior to Varuṇa in glory, though in form she was inferior to him.

1. As a god, Yama is assigned the duty of ruling over the Dead. He is called the father of the Dead. He admonishes the sinners and appreciates the virtuous. Since he administers Justice according to traditional law he is known as Dharmarāja.

When the life span of a living being is at an end, he sends his agents who bring the departed souls to the city of Yama. From there he sends the holy souls to heaven and the sinful souls to hell.

To Viṣṇu who bestows supreme knowledge on men Yama is friendly.

5. Gaṅgā[1] is so called because she purifies the world by her waters. The devotees call her Viṣṇupadī out of devotion for her.

6. Formerly, she forced her way out of the nails of the left feet of Visṇu whose symbol is sacrifice. In the beginning she broke through the upper part of the cosmic egg.

7. She rushed into the belly of the lord the destroyer of the sins of the people and purified herself by contact with the filament of his lotus-feet. She destroys impurities by her very sight, touch, bath and creates devotion for the feet of Viṣṇu. She is as white in complexion as the rays of the moon. Her eyes resemble those of the fish. She is worthy of worship. Whosoever remembers her as rising from the feet of Hari attains liberation.

8. Indra too, who drank in the heap of breath pressed, with hands, by the wind-god was not able to bear her upon his head.

Knowing that Gaṅgā had emerged from the feet of lord Hari, Śiva, the chief among the devotees of Viṣṇu moved by devotion at heart, took her up with reverence upon his head which though inauspicious became auspicious by her touch.

9. O lord of birds, Gaṅgā had four forms. As the wife of chief physician Janendra she was called Abhiṣecanī.

10. In her second form she became the wife of Śantanu. As the wife of Suṣeṇa, a monkey-chief, she was called Suṣeṇā.

11. Being the wife of Maṇḍūka she was called Maṇḍūkinī.

12. Parjanya was born to Gaṅgā from Āditya. He is called Parjanya (a cloud) since the rains (release of water) are symbols of detachment.

13. The word parjanya is derivable from Pañcajanya meaning a conch by omitting the word pañca and retaining Janya. It is symbolical of the idea that one should expel the six

1. This information on the holy river of North India is peculiar to this Purāṇa. The spirited enthusiasm displayed in the description and the narrative of this river indicates that the writer of this section might have lived on its bank.

aberrations Kāma, Krodha etc. from his interior and meditate upon ātman with detachment not impaired by affection or hatred.

14. One should never nourish his own sexual organ but should ever devote oneself to the phallic emblem of Śiva. One should not attach oneself to the vagina of a woman. If he gives up his thought on vagina he becomes detached and attains liberation.

15. Parjanya is always detached. O best of birds, Parjanya is, therefore, Yama. In this way sage Śarabha too is called antaka. He too is Yama.

16. O lord of birds, Śarabha is one on whose body the hair glisten brightly. Śarabha is a cloud. The wife of Yama is Śyāmalā. She is also the wife of Kali.

17-18. She who with an awareness makes up her mind is called Śyāmalā.

I shall now tell you about obstacles to one's devotion for Viṣṇu. One should keep them aside, throw them away just as one puts excretion in an iron vessel and throws it away or just as one throws off cloth burnt by fire or abandons battle which has no aim or the treatment of a physician which occasions pain to the patient.

19. The devotees of Hari should dissociate from those who are devoid of devotion for Viṣṇu and as such are considered to be inferior in society. He should avoid their company.

20-21. The following are not dear to the bow-wielding lord Kṛṣṇa but they are deer to the mistress of Kali, those who are averse to the reciters of the Purāṇas, a delapidated pond, a worne-out garment, an old girdle, an old blanket, an old sacred thread, a house of which the inmates are always engaged in quarrel, or a house which contains a woollen canopy or a house which is full of woods and grass and is therefore shabby in appearance. All these are not dear to the bow-wielding lord but they are dear to the consort of Kali.

Grains of corn—Yavanāla cooked in a vessel of bell-metal, husks of corn, oil-cake, gourd, wood-apple, a great quantity of butter-milk devoid of taste, pungent and hot—all these are dear to the consort of Kali.

22-23. Bad face, censure of the noble, disrespect for the good, torture of children, stealing of rice, cloth, etc at the house of one's husband, or wearing loose hair on the head or addiction to gambling and quarrels—all this is endearing to the consort of Kali.

24-25. Since she avoided all these, she was called Śyāmalā. She became the consort of Vasudeva known as Devakī. The consort of the moon was called Rohiṇī who was superior to Aśvinī and others.

26. Holding rope in her hand, she could ascend a place, she was called Rohiṇī. Saṁjñā was the consort of Āditya. She was of the very nature of Nārāyaṇa.

27. Because she knowing made up her mind she was called Saṁjñā, the consort of the solar deity. Virāṭ is the presiding deity of the universe, therefore, he is called Virāṭ.

28. The six rivers Gaṅgā, etc., are equal in merit to one another, each one of the group being neither superior nor inferior to the other. They purify the principal Agni. The river Gaṅgā is always auspicious.

29. Even by the knowledge of the sanctity of these purifying streams a devotee attains merit. Lord Keśava is extremely pleased thereby. Svāhā, the consort of Agni is inferior to Gaṅgā but superior to Saṁjñā.

30. Svāhā is identical with Svāhākāra, the presiding deity of the mantras.

31. Budha, the son of the lunar deity was more intelligent than Svāhā, the consort of Agni. He became the presiding deity of the Vedas. Since he established Kingdom with great intelligence he was called Budha.

The noble Abhimanyu was born of Arjuna and Subhadrā. He contains the aṁśas of Kṛṣṇa, moon, Yama, Aśvins and Hara.

32. Budha, the son of the moon is inferior to Svāhā. He is devoted to the lotus feet of Viṣṇu.

33. Nāmā, the wife of Aśvins, is also called Uṣā. She is inferior to Budha and to Svāhā (the wife of Agni) by ten per cent virtues.

34. The wife of Nakula was the daughter of the king of Magadha and the wife of Sahadeva was the daughter of Śalya—the two together with Uṣā, the wife of Aśvins wait upon Viṣṇu possessed of sixfold virtue. O lord of birds, hence, also she is called Uṣā. O noble bird, now I shall tell you about those which come after.

35. A spiritual power (energy) in the form of earth moves slowly but ceaselessly. That power is called Śanaiścara. It is inferior to Uṣā by ten per cent virtues.

36. Puṣkala or Puṣkara[1] of the form of activity is the twin brother of Śani. He presides over law and order. He is comparatively gentle and inferior to Śanaiścara by ten per cent virtues.

37. Since he delights Viṣṇu by his devotion and sports in the Puṣkara lake[1] he is known as Puṣkala among the people.

38. O lord of birds, now I shall tell you about those activities which are delightful to the lord. A person should rise early in the morning and remember lord Hari Nārāyaṇa.

39. He should bow to Tulasī and remember Viṣṇu and his consort Lakṣmī. At the call of nature, while evacuating bowels he should remember Keśava of the form of *apāna*.

40. At the time of purification he should remember Trivikrama, sipping waters of the Ganges. At the time of cleansing the teeth, he should remember Hari pervading the moon.

41. At the washing of the mouth he should remember Mādhava. At the itching of cows he should remember Govardhana.

42. At the milking of cows, or when the fruits of meritorious actions accomplished in the several previous births are ripened or at the touch of cows he should remember Gopālavallabha (the beloved of cowherds—lord Śrī Kṛṣṇa.)

1. *Puṣkara or Puṣkala*—a holy place of pilgrimage in Ajmer. The present text refers to *Puṣkara lake* which was sacred to Brahmā who performed penance here. The Garuḍa Purāṇa refers to Puṣkala, the twin-brother of Śanaiścara who abides in the pool and propitiates Viṣṇu by his wondrous sports.

43-44. In the house where there is no cow or the holy Basil plant in the courtyard where the inmates do not celebrate any festival for the Gods, where there is no recitation of the narrative of Viṣṇu, one should never stay even for a moment, for association with the inmates of that house will lead to misery.

45. He who does not keep a cow at home, is unaware of the art of milking it or is averse to nourishing it, passes his life in vain.

46. He who does not give mouthful of food to the cow or does not tend it properly, can never pass a good, comfortable life. He is like an outcaste in the village.

47. When the calf is sucking the breast he should remember the boy Kṛṣṇa; when the milk is being churned he should remember Hari sucking.

48. When he bathes in waters mixed with the particles of earth from the sacred places of pilgrimage he should also remember Hari. When he puts sect marks on the forehead he should remember the twelve names of lord Visṇu beginning with Keśava.

49. In practising certain positions (*mudrās*) of his fingers he should remember lord Viṣṇu adorned with conch, disc, mace, lotus, meteor, etc.

50. In the evening when he performs Sandhyā he should remember Rāma. While performing a Śrāddha he should remember Acyuta, Ananta and Govinda.

51. In the performance of five sacrifices Prāṇa, etc., he should remember Aniruddha. When he offers oblations to the fire he should remember Vāsudeva.

52. When he goes on fast he should remember Hari pervading Vāyu. When he wears dress he should remember Upendra.

53 When he puts on new sacred thread he should remember Vāmana Nārāyaṇa. When he waves lights before an idol he should remember Paraśurāma.

54. When he goes on fast or at the time of Vaiśvadeva or other sacrifices or at the time of besmearing body with the

holy ashes he should remember Nārāyaṇa, Paraśurāma and Jāmadagnya.

55. When he thrice utters the name of sacred places of pilgrimage he should remember Kṛṣṇa, Rāma and Vyāsa respectively. When he pours water out of the conch he should remember Mukunda.

56. When he offers undiluted food to Govinda, at each mouthful of food he should remember Govinda. When he partakes of food, at each core of the eatable he should remember Acyuta concentratedly.

57. Whan he partakes of Vegetables he should remember Dhanvantari. When he eats food offered by another he should remember Pāṇḍuraṅga.

58. When he eats butter he should remember the dancing Kṛṣṇa. When he eats curd he should remember the premeval lord.

59. When he drinks milk he should remember Gopāla Kṛṣṇa, lord Śrīnivāsa, Viṣṇu. When he eats food fried in the oil or ghee he should remember Vyaṅkaṭeśa.

60. When he partakes of grapes, pomegranates, banana, mango, orange, cocoanut or other fruits he should remember Bālakṛṣṇa. When he drinks a good drink he should remember Nṛsiṁha.

61. When he drinks the ambrosial waters of the Ganges he should remember Viṣṇu, the source of Gaṅgā.

62. When he is on the verge of death he should remember the attributeless and the omnipresent Nārāyaṇa and his Vehicle Garuḍa. When he kisses his son and other boys he should remember Kṛṣṇa holding Veṇu in his hands.

63. When indulging in intercourse with his consort he should remember Viṣṇu playing with the Gopīs' pair of breasts.

64. When he is going to sleep he should remember Hari as the incarnation of Vyāsa.

65. When he sings devotional songs he should remember Hari playing upon Veṇu. He should always utter the name Hari.

66. When he plucks the leaves of Tulasī he should utter 'Rāma, Rāma'. When he cuts off a leaf he should remember

Kapila, an incarnation of Hari. When he circumambulates Hari pervading Garuḍa he should remember Hari with concentration.

67. When he bows to Viṣṇu, the lord of lords, he should remember Viṣṇu pervading Śeṣa. When he is in council with his ministers he should remember Narasiṁha Nārāyaṇa.

68-69. When an undertaking is accomplished he should remember lord Vāsudeva Hari. When he has accomplished activities as are endearing to lord Puṣkara, he secures the affection of Hari.

70. Therefore, O lord of birds, he who hears with faith this incomparable narrative of Puṣkara, in all its details, is attracted to Dharma which creates devotion for the lord.

## GLOSSARY

Abhaya-Mudrā—a gesture of hand promising protection.

Ābhūta-Samplava—till the final deluge (*mahāpralaya*) when the universe is dissolved.

Ādhāna (garbhādhāna)—conception-laying ceremony.

Aghamarṣaṇa—a prayer (RV.X. 190) repeated by Brāhmaṇas for destroying sins.

Āghāra—sprinkling clarified butter upon the fire at certain sacrifices.

Ahiṁsā—non-violence as the virtue of refraining from inflicting injury upon living beings by action, though and speech.

Āhitāgni—a person regularly maintaining sacred fires.

Alarka—A king of Kāśī and Karūṣa States. A pious and religious man, he practised yoga and thereby brought his senses under control.

Amarakaṇṭaka or Āmrakūṭa—a part of the Mekala hills, near Nagpur.

Amṛta-srāva—that which pours out nectar.

Amṛta-yoga-s—certain conjunctions of stars which destroy evil and bring prosperity.

Aṅga-nyāsa—touching limbs of the body with the hand accompanied by appropriate mantras.

Antyeṣṭī—funeral rite.

Aṣṭakā—The eighth day of three months on which the manes are to be propitiated.

Aṣṭakās—7th, 8th, 9th days of Pauṣa, Māgha and Phālguna.

Aṣṭākṣarī pūjā—worship of the lord with the eight-syllabled mantra. *Śrī Kṛṣṇaḥ Śaraṇam mama or Śrīvyaṅkaṭeśāya namaḥ* or *Om namo Vāsudevāya*.

Asthi-sañcayana, collection of bones, usually done on the fourth day after cremation.

Ativāha—(1) the deceased person whose body is being carried to the cremation ground (2) the son of the creator Brahmā, also named Pravāha.

Aurdhvadehika—funeral rites.

Bhairava—a dreadful form of Śiva.

Bhāva—devotional attitude of mind.

Bhūta-tattva—the subtle constituents of the body known as *tanmātrās* which function as the activitizing forces for the gross body.

Bīja-mantra—a mystic syllable like *hrīm*, *hrum*, etc. which comprises the essence of a full mantra.

Brahmasūtra—Sacred thread worne by the student before he is initiated to the Vedic study.

Cakradhara—Śrī Kṛṣṇa, the wielder of the discus-shaped weapon named Sudarśana. The God of Fire had given this discus weapon to Śrī Kṛṣṇa and Gāṇḍīva to Arjuna. This Cakra was in existence even before the incarnation of Śrī Kṛṣṇa. Viśvakarmā had made it for Mahā-Viṣṇu who used to destroy the Asuras by this weapon.

Cāmuṇḍā—According to Mārkaṇḍeya Purāṇa a form of Goddess Durgā was so called for slaying the demons—Caṇḍa and Muṇḍa.

Caturvarga—the four ends of human life—Dharma, Artha, Kāma and Mokṣa taken collectively, also known as puruṣārtha.

Caturvyūha—worship of Viṣṇu in four-fold forms of Vāsudeva Saṅkarṣaṇa, Pradyumna and Aniruddha.

Cūḍāmaṇi—a process for discriminating between good and bad omens.

Dāha-bali—an offering of piṇḍa to the deceased at the time of cremation.

Darbha-puttalaka—an effigy made of holy grass.

Daśā—duration of the period of special influence of a planet.

Daśāvatāra—ten incarnations of Mahā-Viṣṇu, viz., fish, tortoise, boar, Man-lion. Dwarf, Paraśurāma, Rāma, Kṛṣṇa, Buddha and Kalki.

Dattātreya or Datta—He was the preceptor of King Kārttavīryārjuna known as Sahasrabāhu. He was born of Anasūyā, the wife of sage Atri. He is considered to be the incarnation of Mahāviṣṇu. He is famous for his knowledge of yoga and practice of penance.

Dehāntarapraveśa—the soul entering another body.

Deluge—destruction of the universe at the end of a Kalpa.

Dharma—a personification of Religion, Righteousness or Virtue. This is also a name of Yama, the god of death.

Dharmāpāya, a break in carrying out a religious act.

Dīpastambha—a pillar-like row of light.

Dvādaśātman—Twelve forms of Viṣṇu to be worshipped in each month of the year, viz. Keśava, Nārāyaṇa, Mādhava, Vāsudeva, Trivikrama, Vāmana, Śrīdhara, Pradyumna, Hṛṣīkeśa, Padmanābha, Dāmodara and Aniruddha.

Ekāntin—a devotee who is single-minded in Lord's devotion.

Ekoddiṣṭa—a rite performed for one definite individual deceased not including other ancestors.

Fires : Gārhapatya, Dakṣiṇa, Āhavanīya represented by Brahmā, Rudra and Viṣṇu.

Gāyatrī—a verse composed in the Vedic metre called Gāyatrī which is of 24 syllables, usually a triplet of 8 syllables each.

Ghaṭasphoṭa—breaking of an earthen jar. This rite is performed by relatives on the half-way when the corpse is being taken to the cemetery.

Gokarṇa—south of Goa, in the North Kanara District : It is a famous place of pilgrimage—having the temple of Mahābaleśvara, said to have been established by Rāvaṇa.

Gotra—family or clan.

Govinda—Lord Viṣṇu lit., He who can be known through the Vedas.

Guṇa-sāmya—equilibrium of three guṇas—sattva, rajas and tamas.

Guṇa-vaiṣamya, disequilibrium of three guṇas.

Hayagrīva—An epithet of Viṣṇu who lost his head by the curse of Brahmā and got the head of a horse fixed to his trunk which was replaced by his former head through the blessings of lord Śiva.

Hiraṇyagarbha—the individual soul which is ascertainable only by its action :

Icchāśakti—the power of fulfilling a desire.

Indra—lord of gods in heaven. But this lordship is temporary. Names of seven Indras are known to this Purāṇa. They are : Indradyumna, Purendra, Gādhi, Bali, Arjuna, Vikukṣi and Kuśa.

Indrajāla—magic, illusion, said of creation which is mere appearance, not a reality.

Iṣṭāpūrta—performing sacrifices, and digging wells and doing other acts of charity.

Jñātidharma—norms current among the castes.

Kālarātri—the night sacred to Śiva. It falls on the fourteenth day of the dark half of Māgha on which a rigorous fast is observed in honour of Śiva.

Kalpa-Vṛkṣa—a wish-fulfilling tree in the pleasure-garden of Indra.

Kāmadhenu—a cow that grants all desires.

Karmavipāka—ripening of actions.

Kārttikeya = Skanda = Kumāra = Subrahmaṇya. He is called by various other names. Most of these names are derivative : He was born from the semen of Śiva which fell into Agni (√skand to fall), so he got the name Skanda. Since he was breast-fed by the six divine Kṛttikās he was called Kārttikeya.

Kaustubha—a brilliant precious stone which floated up at the time of churning the sea of milk. This jewel which originated from the sea was worn on the breast by Viṣṇu.

Kavaca—a mystical formula or a mystical syllable considered as a preservative like armour.

Kṣetrapāla—a tutelary deity consecrated on the South East corner of a temple for protecting villages and cities. This is a large image with three eyes, two or four or eight hands.

Kula-parvatas (Seven)—Mahendra, Mālava, Sahya, Śuktimān, Ṛkṣa, Vindhya, Pāriyātra.

Madhyāntastha—all-pervading.

Mahādvīpas (Seven)—Jambū, Plakṣa, Śālmala, Kuśa, Krauñca, Śaka and Puṣkara.

Mahānadī—these are two such rivers : one rising near Kāntāra passes through Orissa and falls into the Bay of Bengal, the other a tributary of Śoṇa is placed in the Deccan.

Mahāpātakas—five heinous crimes : slaughter of a Brahmin, drinking liquor, committing theft, indulging in incest with the preceptor's wife, associating with the above sinners.

Mahâyajñas—five great sacrifices, viz., Brahma, manuṣya, Deva, Bhūta, Pitṛ.

Maṇḍala (mystic diagram)—prepared in a consecrated temple on the ground.

Mātṛgaṇas—divine mothers, said to attend on Śiva but usually on Skanda. They are normally said to be eight : Brāhmī, Māheśvarī, Caṇḍī, Vārāhī, Vaiṣṇavī, Kaumārī, Cāmuṇḍā, Carcikā, or according to some, only seven : Brāhmī, Māheśvarī, Vārāhī, Vaiṣṇavī, Kaumārī, Māhendrī, and Cāmuṇḍā. According to some, they are sixteen : Gaurī, Padmā, Śacī, Medhā, Sāvitrī, Vijayā, Jayā, Devasenā, Svadhā, Svāhā, Ṛddhi, Puṣṭi, Dhṛti, Tuṣṭi, Kuladevatā, Ātma-devatā.

Maurkhya mudrā—mark of stupidity.

Māyā—nescience or ignorance, identical with ajñāna or avidyā which creates illusion by virtue of which one considers the unreal universe to be really existent and distinct from the supreme spirit.

Māyā—Prakṛti—Avidyā (In Ved.) Illusion by virtue of which one considers the unreal universe to be really existent and as distinct from the supreme spirit. (In Sāṅkhya) the material substance that constitutes the universe. (In Upaniṣads) ignorance that regards the unreal to be real.

Mudgala-Mughal—The context indicates that the conversion of Hindus to Islam had begun by the time this portion of the Purāṇa was written.

Mudrās—gestures of hands. They are añjali, Vandinī, Ūrddhvā, Vārāhī, etc.

Naiṣṭhika—a student who after studying the Vedas remains a Brahmacārin.

Nāndī—the bull of Śiva which he rides, the name of the chief of Śiva's gaṇas who guards the door.

Nārāyaṇa—Lord Viṣṇu whose abode is in the water or who is the resort of nāras—good qualities.

Nārāyaṇa-bali, offering made to Lord Viṣṇu. A particular rite, lasting for several hours, to propitiate Viṣṇu in favour of the deceased, if an earthen lamp is not gifted at the time of death.

Nava-dvīpa—nine islands—Bhārata, Indradvīpa, Kaśerumān, Tāmravarṇa, Gabhastimān, Nāgadvīpa, Kaṭāha, Siṁhala, Vāruṇa.

Nava-vyūha—worship of Viṣṇu in nine forms, viz., Vāsudeva, Balarāma, Kāma, Aniruddha, Nārā, Yama, Brahmā, Viṣṇu, Nṛsiṁha and Varāha.

Nidhi—a treasure conducive to the flourishing of qualities, sattva, rajas and tamas. It is eight-fold, viz. Padma, Mahāpadma, Makara, Kacchapa, Mukunda, Nanda, Nīla, and Śaṅkha.

Niṣeka—discharge of semen at the time of intercourse.

Niṣkāmabuddhi—a person whose mind is free from any wish or desire.

Nityānanda—eternal bliss, one of the three natures of Brahman, the other two being eternal existence and supreme consciousness.

Niyoga—a practice which permitted a childless widow to have intercourse with the brother or any near kinsman of her deceased husband to raise up issue to him, the son so born being called kṣetraja.

Pāda-śodhana—washing the feet of the guest. This is the first of the acts a host has to perform when he receives the guest.

Pañcagavya—the five products of the cow taken collectively, i.e. milk, curds, clarified butter or ghee, urine and cowdung.

Pañcaka—five nakṣatras if a person dies in any one of these, it is considered to be very inauspicious. A rite is performed to avert the evil effect.

Pañcapravahaṇa—five boats (to cross the ocean of existence) viz., Tulasī (holy basil), Brāhmaṇas, cows, Viṣṇu and ekādaśī the eleventh day in each of the two fortnights of a month.

Parivedana—the marriage of a younger brother before the elder.

Pārvaṇa—the rite of offering oblations to the manes at a Parvan.

Pāśinairṛta—western and south-western direction.

Paṭṭavardhanarāma—a sacred stone the gift of which brings fortune to the donor.

Pavitra—a ring of Kuśa grass worne on the fourth finger on the occasion of śrāddha to the manes. It is also tied around a vessel on such occasions.

Piṇḍa—rice-ball offered to the manes.

Piṇyāka—oil cake.

Prāṇāyāma, restraining or suspending the breath during the mental recitation of the names or attributes of a deity.

Prāyaścitta—a religious act to atone for sins.

Pūrṇāhuti—the final ghee-offering poured in the sacrificial fire indicates a successful completion of a sacrifice.

Puryaṣṭaka—the soul of which the eight petals are : sound, touch, taste, colour, smell and the three guṇas—sattva, rajas and tamas.

Rāśi—a sign of Zodiac.

Ṣaḍaṅgas—six organs of the body—2 thighs, 2 arms, head and heart.

Saṁskāras—purificatory or ceremonial acts performed by the person concerned or by his relatives in his favour. They have a wide range beginning with conception and ending with death.

Samudra—a legendary sage, the originator of Samudra-Śāstra (Physiognomy), auspicious and inauspicious marks of a person.

Saṁyaminī—Yama's capital on the mountain Mahāmeru, on the southern side of Manovatī, the capital city of Brahmā in the centre surrounded by eight cities in the eight quarters.

Saṅkara—mixed castes. The union of bride and bridegroom belonging to different castes gives birth to children who can be categorised and designated differently. The children so born are mentioned in the Purāṇas as (1) Ambaṣṭha, (2) Niṣāda, (3) Mahiṣya, (4) Mleccha, (5) Karaṇa, (6) Sūta, (7) Vaidehaka, (8) Cāṇḍāla, (9) Māgadha, (10) Kṣatṛ, (11) Āyogava, (12) Rathakāra.

Sapiṇḍīkaraṇa—a rite, usually performed at the end of one full year after the death of a person, now usually performed on the 12th day after death as part of the funeral obsequies. This rite connects the deceased to the manes.

Sapta-dhānya—seven varieties of grain.

Sapta-sindhus—seven oceans : those of salt, sugarcane juice, wine, ghee, curd, milk and water.

Ṣaṭkauśika—Six constituents of the body, viz, marrow, bones, semen, flesh, hair and blood.

Siddha-yoga-s—auspicious conjunctions of stars conducive to the fulfilment of tasks undertaken by the sādhaka.

Skandha-vāha—persons who carry the corpse to the cemetery.

Smṛti—tradition as recorded in the Dharmaśāstras.

Snānam—Obligatory (Nitya) bath is taken thrice a day in the morning, at noon and at sunset at the beginning of Sandhyā prayers. Naimittika bath is taken to wipe off impurity accruing from certain causes.

Śoṇanada—It rises near the source of the Narmadā river and flows into the Ganges above Patna. It was called Hiraṇya-bāhu or Hiraṇya-vāha, equivalent to the Greek Erannaboas.

Śrāddha—The offering given to Pitṛs. According to the Purāṇas the ceremony is very important. Here the word pitṛs does not mean 'the souls of the dead'. Pitṛs belong to a special class.

Śrīvatsa—Once the sage Bhṛgu kicked Viṣṇu on the chest, for the latter had not shown respect due to a sage. Viṣṇu carries Bhṛgu's footprint permanently on his chest as a mark of repentance and this footprint is known by the name Śrīvatsa.

Śruti—tradition as recorded in the Vedas.

Sthaṇḍila—a piece of ground levelled, squared and prepared for a sacrifice.

Śūnya-liṅga—a phallic image of lord Śiva at a solitary place.

Sūtaka—impurity to relatives accruing from the birth of a child in the family or the death of a related person. The number of days varies according to the caste.

Suvarṇa-nāga—a golden image of a serpent to be gifted to a Brahmin.

Svadhākāra—the oblation of food offered to the manes by exclaiming the word svadhā.

Śvāna-śabda—barking of a dog, In fact, the devotees of Śiva imitate the voice of the goat and not that of the dog.

Because when Dakṣa whose head was cut off and replaced by a goat's head spoke in the voice of a goat it pleased Śiva who was insulted by him. Likewise, the devotee imitates the voice of a goat just to please lord Śiva.

Tailodvartana—anointing the dead body with the oil.

Tarpaṇa—water offerings made in propitiation of Manes, Deities, Brahminical sages, etc.

Triṣavaṇa-snāna—plunging into the water for three times.

Tritattva = guṇa-tattva, the qualities of sattva, rajas and tamas represented by Viṣṇu, Brahmā and Rudra.

Uccāṭana—eradication.

Udakumbha—a water-jar, a rite of offering libations of water to the manes.

Upakurvāṇa—a student who after studying the Vedas becomes a house-holder.

Utkrānti-śrāddha—a rite to be performed immediately after death.

Uttama-śloka—of excellent fame, an epithet of lord Viṣṇu or of his incarnation Śrī-kṛṣṇa.

Vaikuṇṭha—the transcendental realm of Viṣṇu, so called because it is free from the limitations (kuṇṭhā) of sorrow, delusion and fear. It is free from the pale of Prakṛti (the matrix of the physical universe), time (an accessory of Prakṛti) and Māyā (the source of all phenomenality).

Vaitaraṇī—a river on the way to Yamaloka, or a cow the gift of which helps the departed soul to cross it.

Vāsanā (Karma-janyā)—impressions unconsciously left on the mind of a person by his past good or bad actions which produce pleasure or pain.

Vāstu—the site of a house. Vāstu-yāga, a sacrifice performed on the occasion of laying the foundation of a house.

Visarjanīya mantras—a set of mantras to be recited at the end of a sacred performance when the deities invoked are to leave for the regions.

Viśeṣa—a peculiar attribute, the eternal distinguishing nature of each of the nine dravyas.

Viṣa-yogas—poisonous conjunctions of stars which are inauspicious for the performance of any religious rite.

Vrata—a religious act of devotion or austerity. The Purāṇas prescribe several Vratas for the accomplishment of different purposes. Their number cannot be fixed since new ones like the Satya Nārāyaṇa are being added every day.

Vrātya—a man of first three classes who has lost caste owing to the non-performance of principal saṁskāras or purificatory rites, especially investiture with the sacred thread.

Vṛṣa-dhvaja—an epithet of bull-bannered lord Śiva.

Yoga-kṣema—acquisition and preservation, *alabdha-lābho yogaḥ syāt ksemo labdhasya pālanam—Mitākṣarā* on *Y. S.* I. 100.

Yoga-pīṭha—the holy seat for performing religious activities.

# INDEX

## H

I



J



K

L



M

## Q



## R

S

T



U



V

—0 0 0—